

فتح رب البرية بتلخيص الحموية

لِشَيْخِ الإِسْلَامِ ابْنِ تَيْمِيَّة

شَرَحَهُ الإِمَامِ مُحَمَّد ابْن صَالِحِ العُثَيْمِين

Explanation of a Summary of al-'Aqeedatul-Hamawiyyah of Ibn Taymiyyah (رحمه الله)

explained by

Imaam Muhammad ibn Saalih al-'Uthaymeen (رحمه الله)

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By Imaam Muhammad ibn Saalih al-'Uthaymeen

(We ask Allaah to forgive him, his parents and all the Muslims, Aameen)

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Introduction

All praise and thanks are due to Allaah. We praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our own selves and from our bad deeds. Whomever Allaah guides, none can misguide him and whomever He misguides, there is no guide for him. I testify that nothing deserves worship except Allaah alone, with no partner and I testify that Muhammad is His servant and Messenger - may Allaah send prayers upon him, his family, and his companions.

As for the following:

Allaah has sent Muhammad (صلى الله عليه وسلم) with guidance and the true religion. He sent him as a mercy to the world, as an example for the workers, and as a proof against all the servants. He (Muhammad) fulfilled the trust, conveyed the message, advised the Ummah, and he clarified for the people all of what they need regarding the foundations of their religion as well as its detailed matters. He left no good except that he clarified it and encouraged it, and he left no evil but that he warned the Ummah from it so much so that he left his Ummah upon a clear, white path - its night as clear as its day. His companions traversed this path, shining and radiant. Afterwards, the best generations took it from them in the same state until oppression frowned upon them with the darkness of various innovations by which the innovators conspired against Islaam and its people. The people then wandered in confusion purposelessly, and they began building their 'Aqeedah beliefs upon a spider's web. However, the Lord upholds His religion with His close helpers upon whom He bestows Eemaan, knowledge, and wisdom by which they prevent these enemies. They repel their plot back against their own throats. So no one ever comes out with his innovation except that Allaah - and for this deserves praise and thanks - destines to send someone from Ahlus-Sunnah who refutes and disproves his innovation and extinguishes it.

There was from the foremost of those who stood up against these innovators - Shaykh-ul-Islaam Taqiyy-ud-Deen Ahmad ibn 'Abdul-Haleem ibn 'Abdus-Salaam ibn Taymiyyah al-Haraanee, ad-Dimashqee. He was born in Haraan (in 'Iraaq) on Monday, the 10th of Rabee' al-Awwal in the Hijrah year of 661 and he died while imprisoned oppressively in the fortress of Damascus in Dhul-Qi'dah in the Hijrah year 728 - may Allaah have mercy on him.

He has many works on the clarification and explanation of the Sunnah, the reinforcement of its pillars, and the destruction of innovations.

One of the works on this subject is his "al-Fatwaa al-Hamawiyyah" which he wrote as an answer to a question presented to him in the Hijrah year of 698 from Hamaah, a place in ash-Shaam. In it, he was asked what the scholars and Imaams of the religion say concerning the Aayaat and the Ahaadeeth of the Si/aat, or the attributes and characteristics of Allaah. So he answered in about 83 pages and due to which, he suffered trials and afflictions. May Allaah reward him on behalf of Islaam and the Muslims with the best of rewards.

Due to the difficulty in understanding and comprehending this answer from many readers, I wanted to summarize the most important points from it along with some other needed additions. I have named it "Fathu Rabb-il-Bariyyah bi-Talkhees al-Hamawiyyah."

I first published it in the Hijrah year 1380. I am now publishing it a second time and perhaps changing what I see beneficial of additions or deletions.

I ask Allaah to make our effort sincerely for His Face and as a benefit to His servants, for indeed He is Generous and Kind.

-The Author
(Muhammad ibn Saalih al-'Uthaymeen)

CHAPTER 1
The Obligation upon the Servant Regarding His Religion

The obligation on the servant concerning his religion is following what Allaah says and what His Messenger Muhammad (صلى الله عليه و سلم) says, as well as the Rightly-Guided Successors after him from the Companions, and those who followed them in righteousness.

This is because Allaah sent Muhammad (صلى الله عليه و سلم) with clarifications and guidance and obligated upon all of the people to believe in him and follow him outwardly and inwardly. He (سبحانه و تعالى) said:

قُلْ يٰأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعاً ٱلَّذِي لَهُ مُلْكُ ٱلسَّمَاوَاتِ وَٱلأَرْضِ لاۤ إِلَـٰهَ إِلاَّ هُوَ يُحْيِـي وَيُمِيتُ فَآمِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلأُمِّيِّ ٱلَّذِي يُؤْمِنُ بِٱللَّهِ وَكَلِمَاتِهِ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

"Say: 'Oh mankind, indeed I am the Messenger of Allaah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no god but Him; He gives life and causes death." So believe in Allaah and His Messenger, the unlettered Prophet, who believes in Allaah and His Words, and follow him that you may be guided." [Sooratul-'Araaf, 7:158]

And the Prophet (صلى الله عليه و سلم) said:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي تمسكوا بها، وعضوا عليها بالنواجذ، وإياكم ومحدثات الأمور، فان كل محدثة بدعة، وكل بدعة ضلالت.

"It is incumbent upon you (to follow) my Sunnah and the Sunnah of the Rightly-Guided Successors after me. Hold fast to it and bite onto it with your molars. And beware of the newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance."[1]

[1] Recorded by at-Tirmidhee (2676) and he said it is Hasan Saheeh. Also recorded by Aboo Daawood (4607), Ibn Maajah (42), and Ahmad (4/126). Ibn Hibbaan and al-Haakim declared it to be Saheeh.

The Rightly-Guided Successors are those who came after and followed the Prophet (صلى الله عليه و سلم) in beneficial knowledge and righteous action. The most deserving of people of this description are the Companions. Allaah chose them for the companionship of His Prophet (صلى الله عليه و سلم) and the establishment of His Religion. And Allaah would not choose - while He is the Most Knowledgeable, the Most Wise - for the companionship of His Prophet except the most complete of people in Eemaan, the highest in intellect, the most righteous in action, the most determined, and the closest guided to the path. So they are the most deserving of people to be followed after their Prophet (صلى الله عليه و سلم), and after them are the Imaams of the religion, those who are known for their guidance and well-being.

CHAPTER 2

The Prophet's Message Includes the True Explanation of the Foundations of the Religion & Its Detailed Matters

The message of the Prophet (صلى الله عليه و سلم) is comprised of two things: beneficial knowledge, and righteous action, just as Allaah (سبحانه و تعالى) said,

هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

> **"It is He who has sent His Messenger with (1) guidance and (2) the religion of truth to manifest it over all religions, although the Mushrikoon hate it."** [Sooratut-Tawbah, 9:33]

The guidance is the beneficial knowledge, while the religion of truth is the righteous action that is based upon sincerity to Allaah and following His Messenger (صلى الله عليه و سلم).

And beneficial knowledge includes any knowledge that contains a benefit to the Ummah for its life in the Dunyaa and the Hereafter. The first of knowledge that enters into that is the knowledge of Allaah's Names, His Characteristics and Attributes, and His Actions. Knowing this is the most beneficial of all sciences and it is the most superior of the divine message. It is the summarization of the prophetic Da'wah. By it, the religion is established in statement, action and belief.

For this reason, it is impossible to think the Prophet (صلى الله عليه و سلم) would neglect this knowledge and not completely explain it, leaving no doubts regarding it and repelling all uncertainties. This is impossible from various perspectives:

Firstly: The Prophet's (صلى الله عليه و سلم) message contains light and guidance. Allaah sent him as a bringer of good news as well as a warner, as a caller to Allaah by His permission and a shining lamp so much so that he left his Ummah upon a clear, white path – its night as clear as its day. No one deviates from it except that he becomes destroyed. And the greatest of lights and the most significant is what the heart obtains from knowing Allaah, His Names, Attributes and His Actions. Therefore, there is no way that the Prophet

(صلى الله عليه و سلم) did not explain this knowledge with the most important of explanations.

Secondly: The Prophet (صلى الله عليه و سلم) taught his Ummah everything that it needs from the affairs of the religion and the Dunyaa. He even taught the manners of eating, drinking, sitting, sleeping, etc. Aboo Dharr (رضى الله عنه) said, ***"Allaah's Messenger (صلى الله عليه و سلم) died and there is no bird that flaps its wings except that he mentioned to us some knowledge about it."*** There is no doubt that the knowledge of Allaah, His Names, Attributes, and Actions is included under this general principle. Rather, it is the first and foremost due to the extreme need for it and necessity of knowing it.

Thirdly:[2] Eemaan in Allaah, His Names, Attributes, and Actions is the basis of the whole religion and the summarization of the call of the Messengers. It is the most serious of obligations and the best of what the hearts gain, and the best of what the intellects perceive. So how would the Prophet (صلى الله عليه و سلم) neglect it without teaching and explaining it while he taught what was of less importance and virtue?!

Fourthly: The Prophet (صلى الله عليه و سلم) was the most knowledgeable person of his Lord. He was the most sincere adviser to the creation and the most eloquent in conveying and explaining the message. Therefore, it is not possible, with this complete conveyance, that he would leave explaining the issue of Eemaan in Allaah, His Names and Attributes, leaving it unclear and questionable.

Fifthly: The companions (رضى الله عنهم) must have spoken correctly concerning this issue (Allaah's Names, Attributes, and Actions) because the opposite of this would either be (1) - that they remained silent regarding it or (2) - that they spoke falsely concerning it. Both of these are impossible regarding the Companions.

1. As for the point that the Companions remained silent on the matter of the 'Aqeedah of Allaah's Names and Attributes, then this is impossible due to the following reasons. Either, their silence was due to their own ignorance of what Allaah obligated regarding the Names and Attributes, and what He has made

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[2] Here, Shaykh ibn al-'Uthaymeen is still mentioning the various aspects that disprove the assumption that the Prophet did not completely explain the issue of Eemaan in Allaah's Names, Attributes, and Actions. (T.N.)

permissible and prohibited; or their silence was based upon a certain knowledge they had regarding that, yet they concealed it. And both of these are also impossible:

As for their remaining silent due to ignorance: Then there is no heart with life, awareness, a search for knowledge, and a desire for worship except that its greatest concern would be the search for Eemaan in Allaah, and knowing His Names and Attributes, and actualizing that with certain knowledge and 'Aqeedah. There is no doubt that the best generations - the best of them being the Companions - were the most complete of people regarding the life of the hearts, loving of good, and actualizing beneficial knowledge. For this, the Prophet (صلى الله عليه وسلم) said,

خير الناس قرني، ثم الذين يلونهم، ثم الذين يلونهم

"The best of people are my generation, then those who follow after them, and then those who follow after them."[3]

This preference is general encompassing their virtue in everything that brings one closer to Allaah from statements, actions, or beliefs.

In addition, if we assume that the Companions were ignorant of the truth regarding this matter, then the ignorance of those who came after them would be even more obvious. This is because knowing what is affirmed to Allaah of the Names and Attributes, or what is negated from Him - this is only learned by way of Messengership and the Companions are the intermediary between the Messenger (صلى الله عليه وسلم) and the Ummah. So based upon this assumption, it means that no one has any knowledge regarding this matter and this is obviously unreasonable.

As for their remaining silent due to concealing the truth: Every intelligent and just person who knows the situation of the Companions (رضى الله عنهم) and their concern with spreading the beneficial knowledge and conveying it to the Ummah, would never accuse them of concealing the truth, especially not in the most serious and obligated of all matters - knowing Allaah, His Names and Attributes.

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[3] Recorded by al-Bukhaaree (2652) and Muslim (2533).

In addition, there has already come from them many true statements regarding this issue and anyone who seeks them and follows them would know about this.

2. As for the point that the Companions spoke incorrectly on the matter of the 'Aqeedah of Allaah’s Names and Attributes, then this is false for two reasons.

First: Speaking falsely about an issue would mean that it would not be possible to base any sound proof upon such statements. Moreover, it is known that the Companions (رضى الله عنهم) are the farthest of people in speaking about a matter upon which no sound proof could be based, especially if that matter is in regards to Eemaan in Allaah and the affairs of the unseen. As so, they are the first people to practice Allaah's command,

وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْ

"**And don't pursue (say) that of which you have no knowledge (of).**" [Sooratul-Israa, 17:36]

And His statement:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَاناً وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ

Say: My Lord has indeed forbidden are immoralities - whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allaah what you don’t know." [Sooratul-‘Araaf, 7:33]

Second: Speaking falsely about any matter has its origin based either upon true ignorance of the truth, or upon a desire to misguide the creation (while actually knowing the truth). Again, both of these are impossible pertaining to the rights of the Companions (رضى الله عنهم).

As for the impossibility of a true ignorance of the matter, then this has already been explained.

As for the impossibility of a desire to misguide the creation, then this would be a very evil objective. It is impractical to think this would come from the Companions - those who were known for their absolute advice and concern for the well-being and love of good for the Ummah.

In addition, if we hold that it is possible for them to have evil objectives and intentions regarding this matter, then we must also hold the possibility that they would likewise have evil intentions in what they said regarding all the other subjects of knowledge and religion. In this case, placing trust upon their statements and information about these subjects would vanish. Of course, this is one of the falsest of accusations because it would constitute a slander against the whole Sharee'ah.

Therefore, if it is clear that the Companions (رضى الله عنهم) must have spoken truthfully and correctly, regarding this matter; then they were speaking either simply from their intellects or by way of revelation. The first is not probable because the intellect cannot possibly perceive all of the details of what Allaah has obligated regarding His Attributes of perfection. Therefore, the second option is left, and that is that they learned this knowledge by way of the message of the Prophet (صلى الله عليه و سلم). If so, then that would necessitate that the Prophet (صلى الله عليه و سلم) explained the truth regarding Allaah's Names and Attributes - and this is the required belief.

CHAPTER 3
The Way of Ahlus-Sunnah Regarding Allaah's Names & Attributes

Ahlus-Sunnah wal-Jamaa'ah: They are the ones who have united upon taking the Sunnah of the Prophet (صلى الله عليه و سلم) and working according to it outwardly and inwardly in speech, action, and beliefs. Their way of dealing with the Names and Attributes of Allaah is as follows:

Firstly: Regarding Ithbaat (Affirmation) - Affirming whatever Allaah has affirmed for Himself in His Book, or upon the tongue of the Messenger of Allaah (صلى الله عليه و سلم) without making Tahreef, Ta'teel, Takyeef, nor Tamtheel.[4]

Secondly: Regarding Nafee (Negation) - Their approach is to negate whatever Allaah has negated from Himself in His Book, or upon the tongue of His Messenger (صلى الله عليه و سلم), while at the same time holding the 'Aqeedah of affirming the perfection of its opposite to Allaah.

Thirdly: In those issues in which no negation nor affirmation has been reported, the issues that people have disputed about such as Allaah's body, or Allaah occupying a certain space, or position, etc.; Ahlus-Sunnah withhold from speaking about it. They neither affirm nor negate these issues due to the fact that nothing has come to us regarding them. As for the meanings of these, then they seek more details. For example, if these issues intend evil and falsehood, then they refute them and declare Allaah free from these imperfections. However, if they intend the truth and they do not contradict Allaah, then they may accept them.

This approach is the required path to take. It is the middle course between the People of Ta'teel and the People of Tamtheel.

Both the intellect and what has been conveyed indicate the obligation of this path in dealing with the Names and Attributes of Allaah.

As for the intellect: The proof of this is the fact that detailed statements regarding what is obligatory, permissible, and prohibited regarding Allaah is not

[4] Shaykh Ibn al-'Uthaymeen will explain all of these terms shortly. However, in order to fully understand the information provided before their explanation, it may be preferable to skip ahead to understand these terms and then come back to this point. This may help in a better understanding of the points Shaykh Ibn al-'Uthaymeen is making, and Allaah knows best. (T.N.)

perceived except through what has been conveyed (through revelation). Therefore, it is then necessary to follow whatever has been conveyed by affirming whatever has been affirmed, negating whatever has been negated, and remaining silent on what has not been mentioned.

As for what has been conveyed: From these proofs is the statement of Allaah (سبحانه و تعالى):

وَلِلّهِ الأَسْمَاء الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُواْ الَّذِينَ يُلْحِدُونَ فِي أَسْمَآئِهِ سَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ

"And to Allaah belong the best names, so call upon Him using them. And leave those who deviate (make Ilhaad) **concerning His Names. They will be recompensed for what they have been doing."** [Sooratul-'Araaf, 7:180]

And His statement,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِي

"There is nothing like Him, and He is the Hearing, the Seeing." [Sooratush-Shooraa, 42:11]

And His statement,

وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْ

"And don't pursue (say) that of which you have no knowledge (about)." [Sooratul-Israa, 17:36]

The First Aayah proves the obligation of Ithbaat (Affirmation) without making Tahreef or Ta'teel because both of these are a form of Ilhaad (Deviation).

The Second Aayah proves the obligation of negating any form of Tamtheel.

The Third Aayah proves the negation of any form of Takyeef, as well as withholding and remaining silent in regards to whatever neither Ithbaat (Affirmation) nor Nafee (Negation) has been reported.

Everything that has been affirmed for Allaah of attributes, then they are attributes and characteristics of perfection, upon which He is praised for and there is no form of defect whatsoever with them. So all of the attributes of perfection are affirmed for Allaah in their most complete forms.

Likewise, everything that Allaah has negated from Himself is an imperfect or defective attribute that contradicts His perfection. Therefore, all attributes and characteristics of imperfection are not to be associated with Allaah due to His absolute perfection. Additionally, whatever Allaah negates from Himself, then what is required is to negate that attribute as well as to affirm the opposite attribute with perfection. This is because negation alone does not indicate complete perfection unless and until it includes affirming a praiseworthy attribute. Negation alone could be due to a reason such as inability or weakness and therefore be a defect.

The reason for the negation of a certain characteristic could possibly be due to a lack of capability (of having that characteristic). In that case, it would not be praiseworthy, such as saying, "The wall doesn't provide any shade."

If this is clear, then we say that whenever Allaah negates from Himself oppression and injustice,[5] for example, then what is required is to negate that particular attribute of oppression and injustice while also affirming the complete opposite to Allaah, which is perfect justice and fairness. Similarly, when He negates fatigue and tiredness from Himself,[6] then what is required is to, negate the attribute of fatigue while also affirming its opposite, which is perfect strength. This is the way in dealing with the rest of the attributes that Allaah negates from Himself, and Allaah knows best.

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[5] Such as the Aayah, **"And surely Allaah is not unjust to (His) servants."** [Soorah Aali-'Imraan, 3:182]. (T.N.)

[6] Such as the Aayah, "**And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched Us.**" [Sooratul-Qaaf, 50:38]. (T.N.)

Explanation of the Terminology
(Tahreef, Ta'teel, Takyeef, Tamtheel, Tashbeeh, & Ilhaad)

The Meaning of Tahreef

Linguistically: "Changing"

In Islaamic terminology: "Changing a text in wording or meaning."

Changing the word of a text may or may not also change the meaning along with it. Tahreef is of three types:

1. **Tahreef that changes the wording as well as the meaning** - such as the Tahreef made by some (innovators) of Allaah's statement,

وَكَلَّمَ اللّهُ مُوسَى تَكْلِيماً

"**And Allaah spoke to Moosaa with (direct) speech.**" [Sooratun-Nisaa, 4:164]

They change the text "Allaah" to make it in the accusative case (making it the direct object) to mean that the speech was spoken by Moosaa to Allaah.

2. **Tahreef that changes the wording but not the meaning** - such as reciting "al-Hamd**u** lillaah..." in Soorah al-Faatihah to "al-Hamd**a** lillaah..."

الْحَمْدُ للّهِ رَبِّ الْعَالَمِي

"**All praise and thanks are due to Allaah, the Lord of the Worlds**" [Sooratul-Faatihah, 1:1][7]

Most of the time this occurs only from someone who is unaware (of the correct pronunciation or by mistake) if he does not have a certain intention for doing so.

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[7] Shaykh Ibn al-'Uthaymeen holds the opinion that this is the first actual Aayah of Soorah al-Faatihah and not the 'Basmalah' as is written in most copies of the Qur'aan. See Tafseer Juz 'Amma by the author or his Tafseer Sooratul-Baqarah. (T.N.)

3. **Tahreef that changes the meaning only** - such as changing the meaning of a word from its apparent meaning with no proof. An example of this is changing the meaning of the Two Hands when they are associated with Allaah to mean "strength" or "blessings" and whatever is similar to this.

The Meaning of Ta'teel

Linguistically: "Stripping away, emptying"

In Islaamic terminology: "Denying the Names and Attributes of Allaah, or denying some of them."

Ta'teel is of two types:

1. **Absolute Ta'teel**- such as the Ta'teel made by the Jahmiyyah who deny all of the Attributes while the extremely deviant ones among them even deny the Names of Allaah as well.

2. **Partial Ta'teel** - such as the Ta'teel made by the Asha'riyyah who deny some of the Attributes while affirming others. The first person to be known for making Ta'teel in this Ummah was al-Ja'd ibn Dirham.

The Meaning of Takyeef

Takyeef is to speak (or hold a belief) about "how" an attribute is, such as saying, "Allaah's Hands are like..." or "His descending to the heaven of the Dunyaa is like..."

The Meaning of Tamtheel and Tashbeeh

Tamtheel is to acknowledge that something is equal to something else.

Tashbeeh is to acknowledge that something is similar to something else.

Therefore, Tamtheel is to make a likeness between two things in all perspectives, and Tashbeeh is to make a likeness between them in most of their

characteristics. Sometimes they are used interchangeably. The difference between them (Tamtheel and Tashbeeh) and Takyeef is from two aspects:

1. Takyeef is to speak (hold a belief, or seek an understanding) about "how" something is with or without affirming something to be similar to it. As for Tamtheel and Tashbeeh, they indicate a "how" something is while affirming equality or likeness with something else.

From this point of view, Takyeef is more general because everyone who makes Tamtheel is also making Takyeef, but not the other way around.

2. Takyeef is specific to the Attributes of Allaah. However, Tamtheel could be made concerning Qadr, the Attributes, and the Essence or Being (of Allaah). From this point of view, Tamtheel is then more general due to its being associated with the Self or Being, the & Attributes, or Qadr.

In addition, Tashbeeh, which has led many people astray, is of two types:

1. Making Tashbeeh by acknowledging that the creation is similar to the Creator.

2. Making Tashbeeh by acknowledging that the Creator is similar to the creation.

As for making Tashbeeh by making the creation similar to the Creator, then this means affirming that the creation possesses something which is only specific to the Creator from actions, rights, or attributes.

Tashbeeh in Action: An example of this would be what someone does who makes Shirk with Allaah in His Ruboobiyyoh, such as claiming that there is another creator along with Allaah.

Tashbeeh in Rights: An example of this would be what the Mushrikoon do with their idols claiming that they have a right to be worshipped. Therefore, they worshipped them along with Allaah.

Tashbeeh in Attributes: An example of this would be what the extremists do concerning their praise of the Prophet (صلى الله عليه و سلم) or others such as the verse of poetry by the famous poet al-Mutanabbee while he was praising

‘Abdullaah ibn Yahyaa al-Buhtaree, "So be as you are, oh one who has no equal..."

As for making Tashbeeh by making the Creator similar to the creation, then this means affirming something of the Essence or Being of Allaah or His Attributes from what is specific to the creation. An example would be saying that the Hands of Allaah are like the hands of created beings, or that His rising over His Throne is like the way a created being would rise over something.

It is said that the first person to be known for this type was Hishaam ibn al-Hakam the Raafidhee (the extremists of the Shee'ah), and Allaah knows best.

The Meaning of Ilhaad

Linguistically: "Deviating, inclining away from"

In Islaamic terminology: "Deviating away from what is required of 'Aqeedah or actions."

It is of two types:

- **Firstly: Regarding the Names of Allaah.**
- **Secondly: Regarding His Aayaat.**

As for Ilhaad regarding the Names of Allaah, it is to deviate from the truth that is required regarding them and it is of four types:

1. To deny something of the Names of Allaah, or denying something of the Attributes that the Names indicate, as the Mua’ttilah (those who make Ta'teel) do.

2. To make the Names indicate a similitude of Allaah with His creation, as the Mushabbihah (those who make Tashbeeh) do.

3. To name Allaah with a name that He has not named Himself with. This is because the Names of Allaah are only known by way of revelation. An example of this type is the naming of Him "Father" the Christians do or "Cause and Doer" as some of the as philosophers do.

4. To derive from His Names other names for idols such as deriving "al-Laat" from al-Ilaah (The God) and "al-Uzzaa" from al-'Azeez (The Mighty).

As for Ilhaad regarding Allaah's Aayaat; it is in regards to the legislative Aayaat - what the Messengers brought of rules and information, as well as in regards to the universal Aayaat - anything Allaah has created in the heavens or earth.

As for the Ilhaad regarding the legislative Aayaat; it is to make Tahreef of them, deny the information contained within them, or to disobey their rulings.

As for Ilhaad regarding the universal Aayaat; it is to attribute and associate them to other than Allaah or to believe there is with Allaah a partner or helper regarding them.

In conclusion, Ilhaad in both its forms are forbidden due to Allaah's statement threatening those who make Ilhaad:

وَذَرُواْ الَّذِينَ يُلْحِدُونَ فِي أَسْمَآئِهِ سَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ

"And leave those who deviate (make Ilhaad) concerning His Names. They will be recompensed for what they have been doing." [Sooratul-'Araaf, 7:180]

And His Statement

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَن يُلْقَى فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِي آمِناً يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"Indeed those who deviate (make Ilhaad) regarding Our Aayaat are not hidden from Us. So is he who is thrown into the Fire better or he who comes safe on the Day of Resurrection? Do what you want; indeed He is the All-Seer of what you do." [Sooratul-Fussilat, 41:40]

In addition, some types of Ilhaad are Kufr (Disbelief) depending on the texts of the Qur'aan and the Sunnah.

CHAPTER 4

The Truth of the Methodology of the Salaf and the Falsehood of Giving Precedence to the Methodology of the Khalaf in Knowledge Wisdom

The explanation of the path of the Salaf has already proceeded as has the proofs of adhering to it. Here, would like to give the evidences that the methodology of the Salaf is indeed the correct methodology. This is based upon two reasons:

Firstly: The methodology of the Salaf has its proofs within the Qur'aan and the Sunnah. Therefore, whoever follows their way with knowledge and honesty will no doubt find that it is consistent with the Qur'aan and Sunnah, in general and in detail. For Allaah revealed the Qur'aan so that the people would reflect upon its Aayaat - acting according to them if they were rulings, and believing in them, if they were information. Moreover, there is no doubt that the closest people to understanding them, believing in them, and acting in accordance with them are the Salaf. These Aayaat came in their own language and in their own time-period. Therefore, they are definitely the most knowledgeable of people in comprehending them and the most upright in acting by them.

Secondly: It can be said that the truth in this matter (the way of dealing with Allaah's Names and Attributes) is either in what the Salaf have said or what the Khalaf (the later generations, specifically those who have followed other than the way of the Salaf) have said, second option is certainly untrue because it would then mean that Allaah, His Messenger, the first and foremost from the Muhaajiroon and Ansaar all spoke untruthfully outwardly and publicly and didn't once speak correctly regarding the required ‘Aqeedah. This would thereby make the existence of the Qur'aan and Sunnah nothing but an absolute harm to the foundation of the religion, and leaving the people without them would be better for them and more appropriate. This is clearly wrong.

Some of the stupid ones have even said, "The way of the Salaf is safer, yet the way of the Khalaf is more knowledgeable and wiser."[8]

This statement originates from two sources:

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[8] This is the famous false principle, "Tareeqatus-Salaf aslam, wa tareeqatul-Khalaf a'lam wa ahkam!"

1. The 'Aqeedah of the speaker, from what he has of corrupted doubts, is that Allaah has no real attributes that are indicated by the texts.

2. The speaker's belief that the way of the Salaf is to have Eemaan only in the actual words of the texts about the attributes without affirming any meanings to them. Therefore, the issue is an endless circle between believing solely in the useless, meaningless words -and this is the way of the Salaf as they claim, and between affirming real meanings to the texts that may contradict their apparent meanings, yet do affirm the Attributes of Allaah - and this is the way of the Khalaf. Undoubtedly, acknowledging the real meanings of the texts is better in knowledge and wisdom than merely affirming useless, meaningless words. As a result, this stupid person preferred the way of the Khalaf in knowledge and wisdom to the way of the Salaf,

This fool's statement contains within it truth and falsehood. As for the truth, it is his statement, "The way of the Salaf is safer." And the falsehood is his saying, "...yet the way of the Khalaf is more knowledgeable and wiser." This is false for many reasons.

Firstly: It contradicts his first statement, "The way of the Salaf is safer." For if the way of the Salaf is in fact safer, then it must be more knowledgeable and wiser because there is no safety except with knowledge and wisdom - knowledge of the means leading to this safety, and the wisdom to follow those means. Therefore, it is clear that the way of the Salaf is safer, more knowledgeable, and wiser. There is no way for this fool to deny this.

Secondly: The 'Aqeedah that Allaah has no real attributes that are indicated by the texts is a false 'Aqeedah because it is based upon corrupted doubts.[9] The Attributes of perfection are affirmed for Allaah based on the intellect, the senses, the Fitrah, and the legislation (the Sharee'ah).

As for the intellect proving the affirmation of Allaah's perfect Attributes: Everything in existence has attributes and characteristics, either attributes of perfection or attributes of deficiency. The latter is not to be associated with the perfect Lord who deserves all worship. For this reason, Allaah has proven the fallacy of the right of idols to be worshipped by describing them with attributes of imperfection and deficiency in that they do not hear, see,

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[9] See Part 2 of the 20th chapter (page 114).

benefit, harm, nor create anything and they cannot grant any victory. Therefore, if the latter is not true, then the first one must be - the affirmation of the Attributes of perfection to Allaah.

In addition, the senses and what we witness indicate that even the creation possesses praiseworthy attributes. Allaah is the one who gave them to the creation so the one who gives these praiseworthy attributes is more deserving of being described with them (in their perfect form).

As for the Fitrah proving the affirmation of Allaah's perfect Attributes: The sound, uncorrupted souls are naturally inclined to the love Allaah, the glorifying of Him, and His worship. So would you love, glorify, and worship anyone other than One you knew to be described with the attributes of perfection?

As for the legislation (Sharee'ah) proving the affirmation of Allaah's perfect Attributes: These proofs are too numerous to be counted, such as Allaah's statement:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِي
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاء الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"He is Allaah, other than whom there is no god (worthy of worship), Knower of the unseen and the seen. He is the Merciful, the Bestower of Mercy. He is Allaah, other than whom there is no god (worthy of worship), the King, the Holy, the Perfect, the Reassurer, the Overseer, the Mighty, the Compeller, the Superior. Exalted is Allaah above whatever they associate with him. He is 34 Allaah, the Creator, the Originator, the Fashioner; to Him belong the best names. Everything in the heavens and earth exalt Him. And He is the Mighty, the Wise."[10] [Sooratul-Hashr, 59:22-24]

[10] In order to fully understand the meanings of these Names of Allaah, one can refer to the Arabic cassettes of Shaykh ibn al-'Uthaymeen entitled Sharh 'Aqeedah Ahlus-Sunnah wal-jamaa'ah, cassette #2, side B. This is also online at: http://www.binothaimeen.com/sound/snd/A0002/A0002-2B.rm. (T.N.)

And His statement,

وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ

"And to Him belongs the highest description (Attribute) in the heavens and earth." [Sooratur-Room, 30:27]

And His (سبحانه و تعالى) saying:

هُوَ إِلاَّ إِلَـهَ لاَ اللّهُ وَمَا السَّمَاوَاتِ فِي مَا لَّهُ نَوْمٌ وَلاَ سِنَةٌ تَأْخُذُهُ لاَ الْقَيُّومُ الْحَيُّ فِي
بَيْنَ مَا يَعْلَمُ بِإِذْنِهِ إِلاَّ عِنْدَهُ يَشْفَعُ الَّذِي ذَا مَن الأَرْضِ وَلاَ خَلْفَهُمْ وَمَا أَيْدِيهِمْ
بِمَا إِلاَّ عِلْمِهِ مِّنْ بِشَيْءٍ يُحِيطُونَ يَؤُودُهُ وَلاَ وَالأَرْضَ السَّمَاوَاتِ كُرْسِيُّهُ وَسِعَ شَاء
وَهُوَ الْعَلِيُّ الْعَظِي حِفْظُهُمَا

"Allaah, there is no god (worthy of worship) but Him, the Ever-Living, the Self-Sustainer and Sustainer of all that exists. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens or and on the earth. Who can intercede with Him except with His permission? He knows what is (presently) before them and what is after them, and they do not encompass anything of His knowledge except for what He wills. His Kursee extends over the heavens and earth, and preserving them does not tire Him. And He is the Most High, the Greatest." [Sooratul-Baqarah, 2:255]

And the statement of the Messenger (صلى الله عليه و سلم):

"Oh people, be easy on yourselves. For you are not calling upon one who is deaf or absent. Indeed, you are calling upon One who is Hearing, Seeing, and Near. Indeed, the One you are calling upon is closer to one of you than the neck of his riding animal."[11]

Thirdly:[12] The belief that the way of the Salaf is nothing but having Eemaan in the words alone without affirming any meanings to them is a false

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[11] Recorded by al-Bukhaaree (2992) and Muslim (2704).

[12] Shaykh Ibn al-'Uthaymeen is still mentioning the reasons why the saying "The way of the Salaf is safer, yet..." is a false principle. Refer back to page 32. (T.N.)

belief and a lie against the Salaf. The Salaf are the most knowledgeable of the Ummah of the texts about the Attributes, their words and meanings. Moreover, they are the best in affirming their meanings, which befit Allaah and are based upon the intended meaning of Allaah and His Messenger.

Fourthly: The Salaf are the inheritors of the Prophets and Messengers. They learned their knowledge directly from the spring of divine Messengership and the actualities of Eemaan.

As for those Khalaf, they have learned what is with them from the Majoos (Fire-Worshippers), the Mushrikoon, and the misguided ones from the Jews and Greeks. So how are the inheritors of the Majoos, Mushrikoon, the Jews and Greeks and those who have germinated from them more knowledgeable and wiser regarding the Names and Attributes of Allaah, than the inheritors of the Prophets and Messengers?

Fifthly: Those of the Khalaf - whom this stupid one (the one who says this statement) prefers their way in knowledge and wisdom over the way of the Salaf - were confused because of their abandoning what Allaah has sent Muhammad (صلى الله عليه وسلم) with of clear teachings and guidance. They (the Khalaf) have sought their knowledge of knowing Allaah from those who don't even know Him themselves based upon what they have put forth themselves as well as what the Ummah have witnessed against them. Ar-Raazee, one of their leaders, said clarifying what all their knowledge finally leads to:

"The end result of giving precedence to the intellect is simply constraint and most of the effort of the workers is nothing but misguidance. The souls within our bodies are in emptiness and most of our Dunyaa is nothing but harming and worry. We have not benefited from our lifelong research other than we gathered together statements of meaningless talk."[13]

I have pondered over the ways of the rhetorical speakers and the methodologies of the philosophers in what I thought would heal the sickness, yet did not even quench the thirst. I have discovered that the closest of paths is the way of the Qur'aan. Read about the Ithbaat (Affirmation) (of the Attributes):

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

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[13] Ar-Raazee actually said this part in poetry form. (T.N.)

"**The Most Merciful rose over the Throne**" [Soorah Taa Haa, 20: 5]

And His saying,

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

"**To Him ascends good speech, and righteous work raises it.**" [Sooratul-Faatir, 35:10]

And read about the Nafee (Negation),

لَيْسَ كَمِثْلِهِ شَيْءٌ

"**There is nothing like Him.**" [Sooratush-Shooraa, 42:11]

And His saying,

وَلَا يُحِيطُونَ بِهِ عِلْماً

"**And they will never encompass what He knows.**" [Soorah Taa Haa, 20:110]

And whoever experiences what I did will learn what I learned."[14]

So would the way of these confused people, who have even confessed against themselves of their misguidance and confusion, be more knowledgeable and wiser than the way of the Salaf, who are the flag-bearers of guidance and the lamps within darkness? Allaah bestowed upon them of knowledge and wisdom that surpassed even other followers of the Prophets. They comprehended the actualities of Eemaan and knowledge and all of that which others gathered would not even make them similar to those (the Salaf). So how would one conclude that these (the others among the Khalaf) are superior to them?

With this, it is clear that the way of the Salaf is safer, more knowledgeable, and wiser.

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[14] Al-Majmoo' al-Fataawaa, (5/11).

CHAPTER 5

Some Statements of Modern Authors Against the Methodology of the Salaf

Some of the modern authors have said, "The methodology of the Salaf regarding the Attributes is taking the texts as they come, yet believing that their apparent meanings are not actually intended."

This statement, if taken unconditionally, contains a point of scrutiny. The wording, "their apparent meanings" is somewhat vague and needs clarification. If what is intended by "their apparent meanings" is what is evident from the texts of the attributes befitting Allaah without making Tashbeeh, then this is exactly what is intended. Whoever says that this is not the intended meaning then he is misguided if he actually believes that, and he is a liar or mistaken if he attributes this meaning to the Salaf.

If what is intended by "their apparent meanings" is what is evident to some of the people in that the apparent meaning is to make Tashbeeh of Allaah with His creation, then this is definitely not true and it is not the apparent meaning of the texts because the similarity of Allaah to His creation is something impossible. And, the apparent meaning of the Qur'aan and Sunnah would never be something impossible. Whoever thinks this is what is meant by "their apparent meanings," then his mistake is to be clarified to him. It is to be clarified that the apparent meaning as well as the detailed meaning is to affirm the Attributes in a manner that befits Allaah and is specific to Him.

In this way, we would be giving the texts their rights in wording and meaning, and Allaah knows best.

CHAPTER 6
Concealing the Truth with Falsehood by Some of the Modern Authors

Some of the later authors have said, "There is no difference between the methodology of the Salaf and the methodology of those who misinterpret regarding the texts of the Attributes. Both of them agree that the Aayaat and Ahaadeeth do not actually confirm the Attributes of Allaah. However, the misinterpreters saw a benefit by their interpretations and a dire need for them so they specified a certain meaning for them. As for the Salaf, they withhold from specifying a certain meaning in order to leave the meaning open to other interpretations."

This is a clear and plain lie against the Salaf. Not one of them ever negated that the texts confirm the Attributes of Allaah as they befit Him. Rather, their statements point out the acceptance of those very Attributes. They even disprove those who negate them or make Allaah similar to His creation by them. An example of one such statement is the statement of Na'eem ibn Hammaad al-Khuzaa'ee,[15] the Shaykh of al-Bukhaaree:

> "Whoever makes Allaah similar to His creation has disbelieved. Whoever denies anything of what Allaah describes Himself with has disbelieved. And there is no Tashbeeh in what Allaah or His Messenger describes Himself with."

Their statements regarding this are numerous.

Another point that proves that the Salaf affirmed the Attributes to Allaah and were not in agreement with those who misinterpret the texts is the fact that those very ones who misinterpret were in constant opposition and arguments with the Salaf. They used to accuse them of making Tashbeeh and Tajseem (affirming a body for Allaah) because they (the Salaf) have always affirmed the Attributes. If the Salaf were in agreement with them in that the Attributes of Allaah are not confirmed by the texts, then there would not have occurred between them such opposition and arguments and accusations as it is clear, and all praise and thanks are to Allaah.

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[15] Reported by adh-Dhahabee in Siyar 'Alaam an-Nubalaa (10/610) and he said in (13/299) that its chain of report is Saheeh.

CHAPTER 7
The Reported Statements of the Salaf Regarding the Attributes

The statements of the Salaf, some general and others more specific have become widespread regarding the Aayaat and Ahaadeeth of the Attributes. An example of the more general statements is the saying, "Accept them as they have come without asking 'How?'"[16] This has been reported from Makhool, az-Zuhree, Maalik ibn Anas, Sufyaan ath-Thawree, al-Layth ibn Sa'd, and al-Awzaa'ee.

This expression contains a refutation of the Mua'ttilah (those who make Ta'teel) and the Mushabbihah (those who make Tashbeeh). The statement, "Accept them as they have come" refutes the Mua'ttilah and, "without asking 'How?'" refutes the Mushabbihah.

Also, in this statement is the proof that the Salaf have always acknowledged that the texts of Attributes contained actual correct meanings that befit Allaah. This proof is from two angles:

1. They said, "Accept them as they have come..." Its meaning is to leave the texts as they have come upon the intended meanings they indicate. Undoubtedly, they have come confirming actual meanings that befit Allaah. Otherwise, if they (the Salaf) did not believe the texts confirmed actual meanings, then they would have said, "Accept their wordings and do not acknowledge and look into their meanings," or something similar.

2. They said, "...without asking 'How?'" It is obvious that there is an affirmation of meanings to the texts because if they did not believe in affirming them, then they would not have needed to forbid asking 'How?' they are. In that case, the forbidding of seeking 'How?' would be futile.

It may then be asked: Then what is the response to the statement of Imaam Ahmad pertaining to the Hadeeth of Allaah's descending when he said, "We believe in it and affirm it without seeking 'How' it is or its meaning?"

We say: The response to that is that the meaning that Imaam Ahmad was negating in his statement is the misinterpreted meaning that the Mua’ttilah from

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[16] See I'tiqaad Ahlus-Sunnah by al-Laalakaaee (3/537,930) and Fath al-Baaree (3/407) and other references.

the Jahmiyyah and others had committed. They distorted the apparent meanings of the texts of the Qur'aan and the Sunnah to mean something contradictory.

Our response is indicated by the fact that he negated the (misinterpreted) meaning and the asking 'How?' in order for his statement to actually be a refutation upon those two groups of innovators: the Mua'ttilah and the Mushabbihah.

This explanation is also indicated by what he (Imaam Ahmad) said in regards to the statement of Muhammad ibn al-Hasan's statement, “The scholars have unanimously agreed - all of them from the east to the west - upon having Eemaan in the Qur'aan and the authentic Ahaadeeth that have come from the Messenger of Allaah (صلى الله عليه وسلم) pertaining to the Attributes of the Lord without making an explanation (Tafseer) of them, without describing them, and without making them similar to anything else (Tashbeeh).”

Imaam Ahmad said regarding this statement that the meaning of making an explanation of them" or Tafseer, is the explanation of the Jahmiyyah who make Ta'teel. They innovated a distorted explanation of the Attributes in opposition to what the Companions and their followers held regarding them of affirming them.[17]

This is also an indication that explaining the Aayaat and Ahaadeeth of the Attributes is of two types:

1. **An acceptable explanation:** It is what is in accordance with what the Companions and their followers held of affirming their meanings in a manner befitting to Allaah and that agree with what is apparent from the Qur'aan and Sunnah.

2. **A rejected explanations:** It is whatever is in opposition to that mentioned above.

Therefore, there could be an acceptable meaning as well as a rejected one according to what has preceded.

If it is asked: Is there a sense of 'How' the Attributes of Allaah are?

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[17] Al-Majmoo' al-Fataawaa, (5/50) and Fath al-Baaree (13/407)

The answer is yes, there is a 'How' to them but it is unknown to us. It is unknown to us because knowing 'How' they are could only be known by actually witnessing how they are, by witnessing something similar to them, or by way of some trustworthy information that has come about this. All of these means are non-existent pertaining to Allah's Attributes. With this, it is understood that the statement of the Salaf, "without asking 'How?'" means without making Takyeef (seeking to understand 'How'). It does not mean the absolute negation of the 'How' of them, and Allaah knows best.

CHAPTER 8
The Highness (‘Uluww) of Allaah & its Proofs

The Highness and Exaltedness of Allaah above His creation, or ‘Uluww, is from His Personal Attributes.

It is of two types:

1. ‘Uluww as-Sifaat - The Highness of His Attributes.

2. ‘Uluww adh-Dhaat - The Highness of His Self.

As for the Highness of His Attributes, it means that there is no characteristic of perfection except that to Allaah belongs what is more perfect and more complete, whether it is an attribute such as that of honor or overpowering, or attributes such as beauty or capability.

As for the Highness of His Self, it means that Allaah is personally above all of His creations. This is proven by the Qur'aan, the Sunnah, consensus (of the scholars), the intellect, and the Fitrah, or natural disposition upon which Allaah creates every human.

As for the proof from the Qur'aan and Sunnah: They are both filled with detailed or apparent proofs of the affirmation of the ‘Uluww of Allaah's Self above His creation.

There are many types of proofs of this:

Sometimes, they mention the ‘Uluww explicitly, His Highness, His rising over the Throne, or being over the heavens, such as His statements:

وَهُوَ الْعَلِيُّ الْعَظِيمُ

"**And He is the Most High, the Greatest.**" [Sooratul-Baqarah, 2:255]

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

"**Exalt the name of your Lord, the Most High.**" [Sooratul-A'alaa, 87:1]

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ

"**They fear their Lord above them.**" [Sooratun-Nahl, 16:50]

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"**The Most Merciful rose over the Throne.**" [Soorah Taa Haa, 20:5]

أَمِنتُم مَّن فِي السَّمَاء أَن يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هِيَ تَمُورُ

"Do you feel secure that He who is above the heaven would not cause the earth to swallow you?" [Sooratul-Mulk, 67:16]

And the statements of the Prophet (صلى الله عليه و سلم):

والعرش فوق ذلك، والله فوق العرش

"**...and the Throne is above that, and Allaah is above the Throne.**"[18]

ألا تأمنوني وأنا أمين من في السماء؟

"**Do you not trust me while I am trusted by the One above the heaven?**"[19]

Sometimes, the proofs establish the 'Uluww by mentioning that things ascend or are raised up to Him, such as His statements:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

"**To Him ascends good speech.**" [Sooratul-Faatir, 35:10]

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْ

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[18] See al-Laalakaaee (3/395,659) and Mukhtasar al'Uluww (page 48) by al-Albaanee. Adh-Dhahabee and Ibn al-Qayyim authenticated it, and al-Albaanee declared it to be acceptable. Its chain is Mawqoof.

[19] Recorded by al-Bukhaaree (4351) and Muslim (1064).

"**The angels and the Rooh Qibreel) ascend to Him.**" [Sooratul-Ma'aarij, 70:4]

بَل رَّفَعَهُ اللّهُ إِلَيْهِ

"**Rather, Allaah raised him ('Eesaa) to Himself.**" [Sooratun-Nisaa, 4:158]

And the statements of the Prophet (صلى الله عليه و سلم):

ولأ يصعد إلى لله إلأ الطيب

"**And nothing but the pure things ascend to Allaah.**"

ثم يعر ج الذين باتوا فيكم إلى ربهم

"**...then some of those who spent the night among you are raised to your Lord.**"

يرفع إليه عمل الليل قبل عمل النهار، وعمل النهار قبل عمل الليل

"**The deeds of the night are raised to Him before the deeds of the next day, and the deeds of the day before the deeds of that evening.**"

Ahmad recorded it.

Sometimes, the proofs mention the descent of things from Him, such as His statements:

تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

"**A revelation sent down from the Lord of the worlds.**" [Sooratul-Waaqi'ah, 56:80]

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ

"**Say: The pure Rooh Qibreel) has brought it down from your Lord.**" [Sooratun-Nahl, 16:102]

And the statement of the Prophet (صلى الله عليه و سلم)

ينزل ربنا إلى السماء الدنيا حين يبقى ثلث الليل الأخر

> **"Our Lord descends to the heaven of the Dunyaa when the last third of the night remains."**[20]

And there are many other Aayaat and Ahaadeeth that have been reported with many chains from the Prophet (صلى الله عليه و سلم) pertaining to the 'Uluww of Allaah over His creation. The chains of report are so numerous that they necessitate having certain knowledge that the

Prophet (صلى الله عليه و سلم) actually said them about His Lord and then the Ummah learned them from him.

As for the proof from the consensus: The Companions, those who followed them in righteousness, and the Imaams of Ahulus-Sunnah were all unanimously united upon the belief that Allaah is above His heavens on His Throne. Their statements are filled with this belief either word-for-word, or from the evident meaning. Al-Awzaa'ee said, "We used to - while the followers of the Companions were many among us - say that Allaah mentions Himself being above His Throne. And we believe also whatever has come in the Sunnah of the Attributes." Al-Awzaa'ee said this after the appearance of the methodology of Jahm (ibn Safwaan) who used to deny the Attributes of Allaah and His 'Uluww. He (al-Awzaa'ee) said this so that the people would know that the methodology of the Salafis in complete opposition to that of Jahm.

Moreover, not one of the Salaf ever said that Allaah is not over the heaven, or that He is everywhere. Nor did they say, "All places are the same in regards to Him," nor that "He is not inside the world, nor outside of it, nor part of it, nor separate from it..." Moreover, they did not say that it is impermissible to imagine and indicate where He is. Rather, the most knowledgeable of creation indicated where He is during his Farewell Hajj on the Day of A'rafah among a great audience. He raised and pointed his finger to the sky and said:

اللهم اشهد

"Oh Allaah, bear witness."

[20] Recorded by al-Bukhaaree and Muslim. The details will be given in chapter 13, Page 82.

He was asking Allaah to bear witness to the acknowledgement of his Ummah that he indeed conveyed the message of his Prophethood.

As for the proof from the intellect: Every sound intellect bears witness to the fact that Allaah is high above His creation. This is from two perspectives:

Firstly: 'Uluww is a characteristic of perfection and perfection is attributed to Allaah in all ways. So 'Uluww must be affirmed to Allaah.

Secondly: 'Uluww is the opposite of being low and being low is a characteristic of deficiency. Allaah is far above being described with any characteristics of deficiency so He must be free from being low. The opposite is then affirmed to Him, which is 'Uluww.

As for the proof from the Fitrah: Allaah has made all of the creations, the Arab and non-Arab, even the animals, upon the natural disposition of believing in Him and His 'Uluww. There is no servant that turns toward His Lord with supplication or worship except that he finds within himself a sense of requesting from One high above. He turns with his heart towards the sky, not to the right or left. And no one deviates away from this reality except someone who has been corrupted by Shayateen and desires.

Aboo al-Ma'aalee al-Juwaynee used to say in his gatherings,[21] "First, there was Allaah and nothing else. And now He is upon what He is upon." He sarcastically means by this the denying of Allaah's rising over His Throne. So Aboo Ja'far al-Hamdaanee said:

> "Say we leave off mentioning of the Throne - because it is established by the legislation anyway - and inform us about this sense that we find within out hearts. No one with knowledge has ever called, saying, 'Oh Allaah!' except that he finds in his heart a natural sense of seeking from One high above. He does not turn to the right or left. So how do we repel this natural sense in our hearts?"

So, Aboo al-Ma'aalee cried out struck his head and said, "Al-Hamdaanee has confused me! Al-Hamdaanee has confused me!"

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[21] See Siyar 'Alaam an-Nubalaa (18/475) by Imaam adh-Dhahabee.

So these are five proofs (the Qur'aan, Sunnah, consensus, intellect, and the Fitrah), each confirming that Allaah, Himself, is indeed above His creation.

As for Allaah's statements:

وَهُوَ اللّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

"**And He is Allaah in the heavens and in the earth. He knows your secrets and what you make public.**" [Sooratul-An'aam, 6:3]

And His saying,

وَهُوَ الَّذِي فِي السَّمَاء إِلَهٌ وَفِي الْأَرْضِ إِلَ

"**It is He who is (the only) God in the heaven, and on the earth (the only) God.**" [Sooratuz-Zukhruf, 43:84]

The meaning of both of these Aayaat is not that Allaah is on the earth as He is above the heavens. And whoever imagines this or reports this from one of the Salaf, then he is mistaken in what he imagines and lying in what he reports.

The First Aayah affirms Allaah's right of being the only god that exists in the heavens and on earth. Everyone in them - He is their only god and they worship Him. It is also said that it means that the first part is saying that Allaah is in (above) the heavens. The second part would then begin with "**And on the earth, He knows your secrets and what you make public.**" Meaning, that His 'Uluww above the heavens does not prevent Him from still knowing your secrets and what you make known on the earth.

The Second Aayah means that Allaah is the only god of the heavens and the only god of the earth. His right of being worshipped is a duty in both, even while He is above the heavens. Similar to this is the saying, "So and so is the governor of Makkah as well as Madeenah." Meaning, that his leadership is in control over both cities, even if he happens to be in only one of them.

This way of speaking is correct, both linguistically as well as culturally (Arabic), and Allaah knows best.

CHAPTER 9
The Sense of 'Position' as it Pertains to Allaah

We would like, with this chapter, to establish whether a sense of position should be ascribed to Allaah or not.

The correct stance is that it is incorrect to unconditionally ascribe a sense of position to Allaah, neither negating it nor affirming it. Rather, we must be specific.

If what is intended is the position of lowliness, then this rejected and impossible to be associated with Allaah because He has described Himself with the ‘Uluww of Himself as well as of His Attributes.

If what is intended is the position of being high and exalted while being encompassed and within (the heavens), then this is also rejected and impossible to be associated with Allaah. For He is greater and more honorable than to be encompassed by and within something of His creation. How could this be when His Kursee alone extends over the whole heavens and earth?[22]

وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

"The earth entirely will be (within) His grip on the Day of Resurrection, and the heavens will be folded in His right Hand. Exalted is He and high above what they associate with him." [Sooratuz-Zumar, 39:67]

If what is intended is the position of 'Uluww, or Highness, that befits His greatness and majesty without encompassing Him, then this is the truth and affirmed to Allaah. The Shaykh Aboo Muhammad 'Abdul-Qaadir al-Jeelaanee said in his book, al-Ghaniyyah,[23] "And he is in the position of 'Uluww, having risen above the Throne, encompassing complete authority over the kingdom."

If it is asked: If you deny that something of Allaah's creation can encompass Him, then what is the response to the fact that Allaah is in the heaven

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[22] As is proven by the Aayah:
"His Kursee extends over the heavens and earth." [Sooratul-Baqarah, 2:2551 (T.N.)

[23] See al-Ghaniyyah li-Taalibee Tareeq al-Haqq fee Ma'rifah al-Aadaab ash-Sharee'ah, page 94.

as He has affirmed for Himself in His Book and upon the tongue of His Prophet (صلى الله عليه و سلم), and as the Muslims have agreed upon?

The response is: The fact that Allaah is in the heaven does not necessitate that the heaven is encompassing and surrounding Him. Whoever says that is astray if he says that from himself; he is a liar or mistaken if he attributes that statement to someone else. Anyone who is aware of the greatness of Allaah and that He encompasses everything, and that the He will grip the whole earth on the Day of Resurrection, and that He will roll up the heavens like the rolling of a scroll; whoever knows this, then it would not be imaginable to him that something of His creation could likewise encompass or surround Him.

This being understood, the fact that He is in the heaven is taken upon two meanings:

Firstly: That what is meant by the heavens is 'Uluww, meaning in the position of highness and exaltedness. Moreover, the fact that "heaven" (as-Samaa') could mean 'Uluww is confirmed in the Qur'aan. Allaah says,

وَيُنَزِّلُ عَلَيْكُم مِّن السَّمَاء مَاء

"And He sent down upon you rain from the heaven (as-Samaa')." [Sooratul-Anfaal, 8:11]

Meaning - from high above, not actually from the heaven itself because the rain descends from the clouds.

Secondly: That the meaning of "in" (fee) is taken to mean "on" or "over" ('alaa) thereby making the meaning, "Allaah is over the heaven." And "in" (fee) has come upon the meaning of "on" ('alaa) in many places in the Qur'aan and other texts. Allaah says,

فَسِيحُواْ فِي الأَرْضِ

"So travel on (fee) the earth." [Sooratut-Tawbah, 9:2]

Meaning - travel "on" the earth, not "in" it.

CHAPTER 10
{PART 1}
The Rising of Allaah (Istiwaa) Over His Throne (Arsh)

The word Istiwaa linguistically is used to express different meanings, all of them having to do with a sense of "completion" or "conclusion."

It is used in the Qur'aan in three different ways:

1. **The word used alone:** as in the Aayah,

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى

"**And when he attained his full strength and Istawaa...**" [Sooratul-Qasas, 28:14]

Meaning: to become complete, matured.

2. **The word used with "ilaa" (to):** as in Allaah's statement,

ثُمَّ اسْتَوَى إِلَى السَّمَاء

"**Then He Istawaa ilaa (to) the heaven.**" [Sooratul-Baqarah, 2:29]

Meaning: to give full attention to.

3. **The word used with "'alaa" (upon, over):** as in the statement,

لِتَسْتَوُوا عَلَى ظُهُورِهِ

"**...that you may Istawaa 'alaa (upon) their (riding animals) backs.**" [Sooratuz-Zukhruf, 43:13]

Meaning: then the meaning is to rise upon or over, to settle.

So the meaning of the Istiwaa of Allaah upon His Throne: His rising over it and settling upon it in a way that befits His Greatness and Majesty. It is one of His Attributes of action that is proven by the Qur'aan, the Sunnah, and the consensus (of the scholars). From the proofs of the Qur'aan is Allaah's statement,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"The Most Merciful Istawaa (rose over) the Throne." [Soorah Taa Haa, 20:5]

From the proofs of the Sunnah is what has been reported by al-Khalaal in his book, as-Sunnah, with an authentic chain of narration according to al-Bukhaaree that Qataadah ibn an-Nu'maan said: I heard Allaah's Messenger say,

لما فرغ الله من خلقه استوى على عرشه

"When Allaah finished with His creation, He Istawaa (rose over) His Throne."[24]

Shaykh Abdul-Qaadir al-Jeelaanee said, "It is mentioned in every book that Allaah ever revealed upon a Prophet."[25]

Ahlus-Sunnah have all unanimously agreed upon the belief that Allaah is over His Throne, and not one of them ever said otherwise. It is impossible for anyone to report that from them, neither in wording nor in apparent meaning.

A man once said to Imaam Maalik, "Oh Aboo Abdullaah,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"The Most Merciful Istawaa (rose over) the Throne." [Soorah Taa Haa, 20:5]

So how did He Istawaa (rise over)?" So, Maalik bowed his head until he began to sweat, then said,

"The Istiwaa is not unknown, the 'How' of it is not comprehendible, believing in it is required, and asking about it is an innovation, and I see you only as an innovator."

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[24] Ibn al-Qayyim mentioned it in Ijtimaa' al-Juyoosh al-lslaamiyyah (page 34). Adh-Dhahabee said, "Its narrators are trustworthy." And Shaykh al-Albaanee relied upon their statements in Mukhtasar al-'Uluww (page 38).

[25] See al-Ghaniyyah (page 96).

He then ordered that the questioner be kicked out.[26]

Similar to this was reported from Rabee'ah ibn Abi Abdur-Rahmaan, Maalik's Shaykh.[27]

His statement, "The Istiwaa is not unknown" means that the meaning is not unknown in the language; its meaning is "rising over, settling upon."

His statement, "The 'How' of it is not comprehendible" means that we cannot perceive how Allaah's Istiwaa over His Throne is with our intellects. The only way is by revelation and the revelation has not reported the 'How' of it. So if both, the intellect and the revelation do not indicate it, then it is required to refrain from speaking about it.

His statement, "Believing in it is required" means that it is obligatory to have Eemaan that Allaah rose over His Throne in a befitting manner because Allaah has informed this about Himself, so believing it and having Eemaan in it is required.

His statement, "...and asking about it is an innovation" means that asking about 'how' the Istiwaa is an innovation because it was not known even in the time of the Prophet (صلى الله عليه و سلم) and the Companions.

This statement that Imaam Maalik mentioned regarding the Istiwaa is a conclusive measurement of all of the Attributes that Allaah affirms for Himself in His Book, or upon the tongue of His Messenger. Their meanings are known to us, although how they are is unknown because Allaah informed us about them, yet did not inform us about how they are.[28] Additionally, speaking about the Attributes (of Allaah) is a form of speaking about Allaah Himself. So just as we affirm that Allaah's Self is without Takyeef (seeking 'How'), we likewise affirm His Attributes without Takyeef.

Some of the people of knowledge have said that if a Jahmee asks you, "Allaah descends to the heaven of the Dunyaa, so how does He descend?" then

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[26] See Siyar 'Alaam an-Nubalaa, (8/100-101), al-Asmaa was-Sifaat by al-Bayhaqee (Page 515) and al-Haafidh (Ibn Hajr) declared it to be acceptable in Fath al-Baaree (13/407).

[27] See al-Asmaa was-Sifaat (page 516).

[28] See for an explanation of the ways that the 'How' could possibly be known.

reply, "Allaah informed us that He descends and did not inform us how He descends!"

Another said that if a Jahmee asks you about anyone of Allaah's Attributes, "How is it?" then reply, "How is Allaah, Himself?" For it is not possible to seek to understand how Allaah is. So tell him that if Takyeef is not possible regarding His Self, then likewise it is not possible regarding His Attributes, because attributes are part of the one described!

If someone says, "If the Istiwaa of Allaah over His Throne means to rise over it, then that means He is either bigger than the Throne, smaller, or equal in size. This, therefore, suggests that He must have a body, yet that is impossible!?"

The answer is that, no doubt, Allaah is greater than the Throne and greater than anything else is. However, this does not imply anything of the false implications of which Allaah is far above.

As for saying that it is impossible for Allaah to have a body, then it must be known that speaking about a body and associating it with Allaah, either by negating it or affirming it, is an innovation that has not been reported in the Qur'aan, the Sunnah, or from the statements of the Salaf. It is a broad statement, which requires more details.

If what is meant by a body is something that is composed, each part needing and supporting the other, then this is rejected from Allaah, the Ever-Living, the Self-Sustainer and Sustainer of all that exists.

If what is meant by a body is that which He has to be Self-sufficient and is described with what befits Him, then this is not denied from Allaah, for Allaah is Self-sufficient and is described with attributes of perfection which befit Him. However, since the word "body" can include a true meaning as well as a false one as it relates to Allaah, associating it to Allaah, either by absolutely negating it or affirming it, is not permissible.

`This is one of the statements ("If this is so, then that must mean this!") that the people of innovation use to eventually come to the final conclusion of negating what Allaah has affirmed for Himself of the Attributes of complete perfection. This type of reasoning is of two types:

1. The correct reasoning is that which does not contradict the perfection, which is necessarily due to Allaah. This is true and it is a requirement to clarify this and explain that it (this type of reasoning) is not rejected from Allaah.

2. The corrupted reasoning is that which does contradict the perfection that is due to Allaah. This is false and it is required to reject it and clarify that it is not a suitable reasoning of the Qur'aan and Sunnah, because the Qur'aan and Sunnah are true and so are their meanings. And it is never possible for the truth to be reasoned out to mean something false.

If it is said, "If you explain Allaah's Istiwaa over His Throne as rising over it, then that gives the impression that He needs it to lift Himself or support Himself!"

The response is that anyone aware of the greatness of Allaah, the perfection of His Capability, His Strength, and His lack of needing anything, then it would not occur to him that Allaah needs the Throne to support Himself. How is this when the Throne itself and every other created thing is in need of His support and subjected to Him? There is no support or sustenance except by Him.

وَمِنْ آيَاتِهِ أَن تَقُومَ السَّمَاء وَالْأَرْضُ بِأَمْرِهِ

"**And of His signs is that the heaven and earth only exist by His command.**" [Sooratur-Room, 30:25]

If it is asked, "Is it permissible to explain the Istiwaa of Allaah over His Throne to mean that He conquered (Isteelaa) it, as the Mua'ttilah explain as a result of trying to avoid a false type of reasoning?"

The answer is that it is not permissible and that is due to various reasons:

Firstly: If these types of reasoning are true, then they do not prevent explaining the Istiwaa with its real, actual meaning (which is rising over). If they are false, then it is not possible that they be suitable types of reasoning derived from the Qur'aan and Sunnah. Whoever thinks they are necessary based upon something else in them (the Qur'aan or Sunnah) then he is astray.

Secondly: Interpreting it as Isteelaa (conquering) is based upon false reasoning. It is not possible because it contradicts the consensus of the Salaf and

it would then be permissible to say such things as "Allaah Istawaa on the earth (He conquered it)," and other statements of which Allaah is far above. If He "conquered" the Throne, it would also mean that He was, before that, not in possession of it when He created the heavens and earth.

Thirdly: The interpretation of Istiwaa (rising over) as Isteelaa (conquering) is unknown linguistically. It is a lie against it (the Arabic language) and the Qur'aan was revealed in the language of the Arabs. Therefore, it is not possible for us to interpret it with a meaning that the Arabs do not know in their own language.

Fourthly: Those who interpreted it as Isteelaa (conquering) held the belief that it was a metaphorical meaning and a metaphorical meaning is not acceptable unless and until it meets four conditions:

1. **An authentic evidence that calls for the statement to be taken metaphorically, not upon its apparent, actual meaning.**

2. **The possibility of a metaphorical meaning based upon the language.**

3. **The possibility of a metaphorical meaning as it may pertain to that specific context.** A possibility of an overall metaphorical meaning does not mean that it is acceptable in every context. The context of different, specific wordings and circumstances could prevent some meanings, which the wordings may mean if taken generally.

4. **The proof which indicates a metaphorical meaning must be given and explained.** This is because it may also be that the meaning is actually not metaphorical, rather to be taken as the apparent, actual meaning. Therefore, it is incumbent to provide the proof that specifies one or the other, and Allaah knows best.

CHAPTER 10
{PART Two}
The Throne (Arsh)

The Rising of Allaah (Istiwaa) Over His Throne ('Arsh)

The word 'Arsh linguistically means "the throne of a king." Allaah said about Yoosuf,

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ

"**And he raised his parents upon the** '**Arsh (throne).**" [Soorah Yoosuf, 12:100]

And He said about the Queen of Saba,

وَلَهَا عَرْشٌ عَظِيم

"**And she has a great 'Arsh (throne).**" [Sooratun-Naml, 27:23]

As for the 'Arsh of the Most Merciful upon which He Istawaa (rose over), it is a great Throne which extends over all the creations. He is above it and greater than it as in the Hadeeth of Aboo Dharr (رضى الله عنه) that the Prophet (صلى الله عليه و سلم) said,

ما السماوات السبع، والأرضون السبع عند الكرسي إلأ كحلقة ملقاة في أرض فلاة، وإن فضل العرش على الكرسي كفضل الفلاةعلى تللك الحلقة.

"**The seven heavens and seven earths compared to the Kursee are only like a ring that is thrown in a desert, and indeed the 'Arsh compared to the Kursee is like the desert compared to that ring.**"[29]

The author, the Shaykh of Islaam, Ibn Taymiyyah, said in ar-Risaalah aI-'Arshi;y;yah, "And the Hadeeth, has different chains of narration. Aboo Haatim

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[29] Recorded by Ibn Hibbaan (page 94 in al-Mawaarid) and by Aboo Na'eem in al-Hilyah(1/167) and in al-'Athmah (2/569, 649). It is also recorded by Ibn Mardawayh as is in Tafseer ibn Katheer (1/310-311). Al-Haafidh (Ibn Hajr) said in Fath al-Baaree, "Ibn Hibaan declared it to be Saheeh and it has a supporting chain from Mujaahid - Sa'eed ibn Mansoor recorded it in at-Tafseer with a Saheeh chain from him."

narrated it, as did Ibn Hibaan in his Saheeh collection, Ahmad in al-Musnad, and others."

The word Kursee linguistically means, "A chair, whatever is sat upon."

As for the Kursee that Allaah associates with Himself, it is the place of Allaah's two Feet. Ibn 'Abbaas (رضى الله عنه) said,

> "The Kursee is the place of the Two Feet, and the 'Arsh, - no one can perceive its proportion except Allaah, the Mighty and Honorable."

Al-Haakim recorded it in al-Mustadrak and said, "It is according to the conditions of the two Shaykhs (al-Bukhaaree & Muslim)." It has been recorded as being Marfoo' (raised to the Prophet), but it is actually Mawqoof (stopped at the level of the Companion).

This meaning that Ibn 'Abbaas mentioned about the Kursee is well-known to Ahlus-Sunnah. It has been preserved from him and memorized. As for what has been said that it means "knowledge" then this has not been preserved, nor memorized (from anyone of Ahlus-Sunnah). Likewise, what has been reported from al-Hasan that he said it is the 'Arsh, this is weak and inauthentic as Ibn Katheer mentioned.[30]

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[30] In his at-Tafseer (1/311). Compare between this and Fath al-Baaree (8/199).

CHAPTER 11
The Ma'iyyah of Allaah (Being With His Creation)

Allaah has affirmed in His Book, and upon the tongue of His Messenger (صلى الله عليه و سلم) that He is ma' (with) His creation.

From the proofs of the Qur'aan are the statements of Allaah (سبحانه و تعالى):

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُ

"**And He is ma'(with) you wherever you are.**" [Sooratul-Hadeed, 57:4]

وَأَنَّ اللّهَ مَعَ الْمُؤْمِنِينَ

"**And Allaah is ma'(with) the believers.**" [Sooratul-Anfaal, 8:19]

إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى

"**Indeed I am ma'(with) you both; I hear and see.**" [Soorah Taa Haa, 20:46]

From the proofs of the Sunnah are the statements of the Prophet (صلى الله عليه و سلم):

أفضل الأيمان أن تعلم أن الله معك حيثما كنت.

"The best of Eemaan is that you know that Allaah is with you wherever you are."[31]

In addition, he said to his companion, Aboo Bakr, when they were in the cave,

لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا

"**Do not grieve; indeed Allaah is ma'(with) us.**" [Sooratut-Tawbah, 9:40]

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[31] Recorded by at-Tabaraanee in al-Kabeer and al-Awsat as is in Mujamma' az-Zawaaid (1/60), and by al-Bayhaqee in al-Asmaa was-Sifaat (907), and by Aboo Na'eem in al-Hilyah (6/124).

And the Salaf of the Ummah have unanimously agreed upon that as well as the Imaams.

Ma'iyyah or 'Withness' is linguistically used to mean "accompaniment" or "companionship". However, what it means and necessitates differs due to the differences in what it is attributed to, as well as the context and circumstances in which is it used.

Sometimes it could mean to be "mixed with" such as the saying, "I put the water ma' (with) the milk."

Sometimes it could mean a "threat" or "warning" as in the saying of a discipliner to a criminal (as is used in Arabic), "Go, but I am ma' (with) you."

Sometimes it means "victory" or "assistance" like one says when to another who seeks his help, "I am ma' (with) you." Similarly, its meanings differ due to the differences in what it is attributed to as the context in which is it used.

It is not uncommon that a word may be in agreement as to its original meaning, yet differs in its ruling and what it necessitates based upon the difference of what it is associated with and its context.

This being clear, it also becomes evident that the Ma'iyyah, when associated to Allaah, is taken upon the actual meaning, not a metaphorical one. Still, Allaah being with His creation is in a manner that befits Him. It is in no way like one of the creation being with another of the creation. Rather, it is higher and more perfect and is not connected to any specific meanings of what the creation being with the creation would necessitate.

Some of the Salaf have explained the Ma'iyyah - Allaah being with His creation - to mean His Knowledge of them. This is only an explanation of what the Ma'iyyah includes. Their purpose of this explanation was to refute the Jahmiyyah who said that Allaah is personally everywhere. They (the Jahmiyyah) then used as proof the texts of the Ma'iyyah (some of which are mentioned above) to support their misinterpretation. Therefore, those of the Salaf explained that what is meant by this Ma'iyyah is not that Allaah is personally with the creation Himself. This is impossible according to the intellect and the legislation because it contradicts His 'Uluww (being high above the creation) and it would necessitate that His creation encompasses and surrounds Him which is impossible.

The Categories of Allaah Being With His Creation:

The Ma'iyyah of Allaah with His creation is of two types, a general type and a specific.

As for the general Ma'iyyah, it is the encompassment of all the creation, the believer and disbeliever, the righteous and wicked, with Knowledge, Power, arranging of affairs, Authority, and other that that from the meanings of Ruboobiyyah (Allaah's Lordship).

This type of Ma'iyyah compels the one who believes in it to be always concerned and watchful over his relationship with Allaah.

For this, the Prophet (صلى الله عليه وسلم) said,

أفضل الإيمان أن تعلم أن الله معك حيثما كنت.

"The best of Eemaan is that you know that Allaah is with you wherever you are."[32]

Some examples of this type of general Ma'iyyah are Allaah's statements:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُ

"**And He is with you wherever you are.**" [Sooratul-Hadeed, 57:4]

مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِن ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

"There is no private conversation of three except that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them wherever they are." [Sooratul-Mujaadilah, 58:7]

[32] The details of the Hadeeth have proceeded in footnote no. 31

As for the specific Ma'iyyah, it implies Allaah giving victory or assistance to whomever it is associated with. It is specific to those who deserve it from the Messengers and their followers.

This type of Ma'iyyah compels the one who believes in it to maintain constant steadfastness and strength.

Some examples of this type of specific Ma'iyyah are the statements of Allaah:

وَأَنَّ اللّهَ مَعَ الْمُؤْمِنِينَ

"**And Allaah is with the believers.**" [Sooratul-Anfaal, 8:19]

إِنَّ اللّهَ مَعَ الَّذِينَ اتَّقَواْ وَّالَّذِينَ

"**Indeed Allaah is with those who fear Him (have Taqwaa) and those who do good.**" [Sooratun-Nahl, 16:128]

And His statement concerning Moosaa and Haaroon,

إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى

"**Indeed I am with you both; I hear and see.**" [Soorah Taa Haa, 20:46]

And His statement concerning His Prophet Muhammad (صلى الله عليه وسلم),

لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَ

"**Do not grieve; indeed Allaah is with us.**" [Sooratut-Tawbah, 9:40]

If it is asked, "Is the Ma'iyyah from the Attributes of Allaah's Personal Self or from the Attributes of (His) actions?"

The answer is that the general type of Ma'iyyah is from the Attributes of Allaah's Personal Self because it is a characteristic that is constantly and forever affirmed to Him. As for the specific type of Ma'iyyah, it is from the Attributes of action because it is according to its conditions - if they are fulfilled, it is affirmed, and otherwise it is not.

CHAPTER 12

Combining Between the Texts of the Highness ('Uluww) of Allaah Above His Creation and the Ma'iyyah of Allaah (Being With, His Creation)

Before we discuss how to combine between these two, I would first like to introduce a very valuable rule that the author, the Shaykh of Islaam, Ibn Taymiyyah, has pointed to in his book, al-'Aql wal-Naql (1/43-44). In summary, it states:

If it is ever said that there is a contradiction between two evidences, then they are either both certain and convincing or both based upon assumption, or one is certain, and the other is based upon assumption. So these are the three categories:

1. **Both evidences being certain:** They are two evidences that the intellect can positively affirm what they prove. Any type of contradiction is, therefore, impossible because to say this would mean that either: one of the proofs must be cancelled and this is impossible because any certain proof must be affirmed; or it means that we should affirm both of them while still believing the contradiction exists, and this is impossible as well because that would be a combination of two seemingly contrasting things.

So the assumption that they are contradictory either means that they are not both certain and authentically established proofs, or that there is really no contradiction at all between them in that one of them is taken upon a certain perspective and the other upon a different perspective. And of course, if one of them has been abrogated, then it is not taken because a proof based upon an abrogated evidence is not upheld, as there is no contradiction between abrogated evidences.

2. **Both evidences are based upon assumptions:** Either the evidences are only assumed based upon the proofs themselves or based upon their authenticity. In that case, the more correct evidence is sought out and given precedence.

3. **One evidence is certain and the other is only assumed:** In this case, the certain and positively established evidence is given precedence because certainty is never cancelled out by mere assumption.

If this is clear, then we say that, no doubt, the texts have already established and affirmed the 'Uluww of Allaah, being personally high above His creation and the fact that He is also with them. All of these evidences are certain and positively established in their proofs and authenticity. Allaah even combined between them in His statement:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"It is He who created the heavens and earth in six days and then rose over the Throne. He knows what enters the earth and what emerges from it, and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allaah sees what you do." [Sooratul-Hadeed, 57:4]

In this Aayah, Allaah affirms His Istiwaa (rising over) the Throne which is the highest of all creations. He also affirms that He is with us. There is no contradiction as it is possible to combine between them.

Reasons for the Possibility of Combining between the Two

Firstly: The texts themselves combine between them so combining between them is definitely not impossible because the texts would not prove something that is impossible. Whoever thinks this, then he is mistaken and must think again, seeking Allaah's help and asking Him for guidance and success, while striving his utmost to know the truth. If the truth then becomes clear to him, then praise and thanks are due to Allaah for that, otherwise he should entrust the matter to the One who knows it better and say, "We believe. All of it is from our Lord.[33] Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."[34]

[33] As in the Aayah:
But those firm in knowledge say, We believe. All of it is from our Lord.'"[Soorah Aali-I'mraan, 3:7]. (T.N.)

[34] As in the Aayah:
"Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." [Sooratul-Baqarah, 2:32]. (T.N.)

Secondly: There is no contradiction between the meaning of the 'Uluww (Allaah being high above His creation) and the Ma'iyyah (Allaah being with His creation). For the Ma'iyyah does not mean that He is mixed among them or within a place, as has previously been explained. It is possible for something to be itself high above, yet be described as being with something else like in the saying, "We continued to travel while the moon was with us," although the moon is in the sky. This is not considered a contradiction, not in wording nor meaning, because the one being spoken to understands the meaning of Ma'iyyah in this sense; he knows it doesn't mean that the moon is actually on the earth. So if it is permissible to combine between 'Uluww and Ma'iyyah as it pertains to the creation, then it is even more so as it pertains to the Creator (as He is completely different).

Thirdly: Even if there was a contradiction between 'Uluww and Ma'iyyah as it pertains to the creation, then that does not necessarily mean that it is the same regarding the Creator. This is because there is nothing similar to Allaah in all of His Attributes. Therefore, His Ma'iyayh is not to be judged according to the Ma'iyyah of the creation. Moreover, His being with them does not give the impression that He is among them or within their same places because He is Personally high above. Nothing of His creation will ever encompass or surround Him while He encompasses everything.

With these points in mind, it is possible to combine even between the examples that are confirmed of Allaah being high above yet being in front of the one praying.[35] It is said that combining between them is from various aspects:

Firstly: The texts have combined between them and they would never include anything that is impossible.

Secondly: There is no contradiction between the meaning of 'Uluww (being high above) and being in front of or facing. It is possible for something to be high above another thing while still being in front of it because this does not necessarily require being physically close or in the same vicinity. Is it not possible for a man to look at the sun while it is rising and say, "It's right in front of my face," while it is actually in the sky? Again, this is not considered a

[35] As is proven by the Hadeeth recorded by al-Bukhaaree (401): "**Whenever any one of you is praying, he should not spit in front of him because, in the prayer, Allaah is in front of him.**" (T.N.)

contradiction, not in wording nor meaning. Therefore, if this is permissible to as it pertains to the creation, then it is even more so as it pertains to the Creator.

Thirdly: As previously mentioned, even if there was a contradiction between 'Uluww and something being in front of another with respect to the creation, then that does not mean that it is the same regarding the Creator because nothing is similar to Allaah or any of His Attributes. Hence, His being in front of the one praying does not mean He is physically in the same place or next to the wall that the person is praying towards. This is not so because of His being high above and nothing of His creation will ever encompass or surround Him while He encompasses everything.

CHAPTER 13
{PART ONE}
Allaah's Descending to the Heaven of the Dunyaa

It is recorded in the two authentic collections (of al-Bukhaaree &. Muslim) that Aboo Hurayrah (رضى الله عنه) narrated that the Prophet (صلى الله عليه و سلم) said:

ينزل ربنا إلى السماء الدنيا حين يبقى ثلث الليل الاخر، فيقول: من يدعوني فأستجيب له، من يسألني فأعطيه، من يستغفرني فأغفر له؟

"Our Lord descends to the heaven of the Dunyaa whenever the last third of the night remains and says, 'Who is calling upon Me so that I can answer him? Who is asking something from Me so I can give it to him? Who is seeking My forgiveness so that I can forgive him?'"[36]

About twenty-eight different Companions have narrated this Hadeeth from the Prophet (صلى الله عليه و سلم) and Ahlus-Sunnah are united upon accepting it.

His descending to the heaven of the Dunyaa is one of His Attributes of action that occur according to His will and wisdom. It is an actual descending that befits His Majesty and Greatness.

And it is not permissible to make Tahreef (distortion) of it to mean "the descending of His command" or "the descending of His mercy" or "the descending of one of His angels" or any other misinterpreted meaning. This is completely false due to the following reasons:

Firstly: It is in opposition and contradicts the apparent meaning of the Hadeeth. The Prophet (صلى الله عليه و سلم) attributed this descending directly to Allaah and the basic principle is that something is only attributed to someone if he is the one who actually does the action or causes it to happen. Consequently, to attribute this to someone or something else would be Tahreef (distortion) and opposing the basic principle.

Secondly: This misinterpreted explanation would indicate that something is missing from the wording and the basic principle is that one would say what he means without a hidden, missing meaning.

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[36] Recorded by al-Bukhaaree (1145) and Muslim (758).

Thirdly: The descending of His command or mercy is not specific only to this part of the night. Rather, His command and mercy are constantly descending all the time.

If it is then said that what is meant is a "special command" or a "specific mercy" and these do not necessarily descend all the time!

The reply to such a statement is that if this presumption and interpretation were correct, then that would mean that the final destination of these things descending is the heaven of the Dunyaa - that they stop there! So what benefit does it do us if the mercy descends only to the sky that the Prophet (صلى الله عليه و سلم) would inform us of!?

Fourthly: The Hadeeth shows that whatever descends says, "**Who is calling upon me so that I can answer him? Who is asking something from me so I can give it to him? Who is seeking my forgiveness so that I can forgive him?**" And no one could possibly say that except Allaah.

CHAPTER 13
{Part Two}
Combining Between the Texts of the 'Uluww (Highness) of Allaah & His Descending

Allaah's Descending to the Heaven of the Dunyaa

The 'Uluww of Allaah is one of His Personal Attributes which cannot be separated from Him. Nevertheless, it does not contradict what the texts have also come with of His descending to the heaven of the Dunyaa. Combining between them is from two aspects:

Firstly: The texts have combined between them and they would never include anything that is impossible, as has proceeded.

Secondly: Nothing is similar to Allaah or any of His Attributes. Consequently, His descending is nothing like the descending of the creation for it to be said that it contradicts His being high above His creation, and Allaah knows best.

CHAPTER 14
Affirming the Attribute of Allaah's Face

The methodology of Ahlus-Sunnah wal-Jamaa'ah is that Allaah has an actual face that befits Him and it is described with majesty and honor.

Both, the Qur'aan and the Sunnah have proven this. From the proofs of the Qur'aan is the statement of Allaah:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"**And there will remain the Face of your Lord, having majesty and honor.**" [Suratur-Rahmaan, 55:27]

And from the proofs of the Sunnah is the Prophet's (صلى الله عليه و سلم) saying in a supplication that has been reported:

وأسألك لذة النظر إلى وجهك والشوق إلى لقاءك

"**I ask You for the pleasure of looking at Your Face and the desire of meeting You.**"[37]

The Face of Allaah is one of His Personal Attributes affirmed to Himself and actual in meaning in a manner that befits Him.

It's not correct to distort and misinterpret it to mean "(His) reward" for many reasons. Some of them are as follows:

Firstly: It is different from the apparent meaning of the text and any interpreted meaning that is different from the apparent meaning requires a proof, and there is no proof to indicate this.

Secondly: This Face has been reported in the texts and attributed directly to Allaah. Anything attributed to Allaah is either something completely separate in and of itself or not separate. If it is something separate, then it is a created thing and not one of His Attributes such as saying, "the house of Allaah" or "the camel of Allaah". It is attributed to Him in this way as a form of honoring (the

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[37] Recorded by an-Nisaa'ee in as-Sughraa (1305), Ibn Hibbaan declared it to be authentic (al-Mawaarid - 509), and al-Albaanee declared it to be Saheeh in his checking of as-Sunnah (424).

created thing) or as a form of associating the property or creation to its Owner or Creator. However, if it is not something separate, then it is from the Attributes of Allaah and not created, like the Knowledge of Allaah, His Power, His Honor, His Speech, His Hand, His Eye, etc. And the Face is definitely of this (second) type. Therefore, its association with Allaah is one of associating an attribute or characteristic to the One being described.

Thirdly: The "reward" would be something created and separate from Allaah and the Face is an Attribute of Allaah, neither created nor separate from Him, so how can it be explained to mean that?

Fourthly: The Face has been described in the texts with majesty and honor, and that it is light from which refuge is sought,[38] if He were to reveal it, the splendor of His Face would consume His creation as far as His sight reaches (everything).

All of these descriptions prevent the meaning from being the "reward", and Allaah knows best.

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[38] This has come in a supplication of the Prophet (صلى الله عليه و سلم) when he returned from the city of at-Taaif after they refused his message. It is recorded by Muslim (179).

CHAPTER 15
The Two Hands of Allaah

The methodology of Ahlus-Sunnah wal-Jamaa'ah is that Allaah has Two Hands, both wide-spreading in giving and blessings. They are from His Personal Attributes and are to be taken upon their actual, real meaning in a manner that befits Him.

The Qur'aan and Sunnah have both proven and affirmed them.

From the proofs of the Qur'aan is Allaah's saying,

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ

"Oh Iblees, what prevented you from prostrating to that which I have created with My own Two Hands?" [Sooratus-Saad, 38:75]

And from the Sunnah,

يد الله ملاى لا تغيضها نفقة سحاء الليل والنهار، أرأيتم ما أنفق منذ خلق السماوات والأرض فإنه لم يغض ما في يمينه

"Allaah's Hand is full; spending throughout the day and night does not decrease it. Do you not see all He has spent since He created the heavens and earth? It has not even decreased what is in His Right Hand."[39]

Ahlus-Sunnah are unanimously agreed upon the belief that they are Two actual Hands, which in no way, resemble the hands of created beings. It is not correct to distort and misinterpret them to mean "strength" or "blessings" for many reasons. Some of them are as follows:

Firstly: It would mean that the apparent meaning of the wording is changed to mean a metaphorical one with no supporting proof.

[39] Recorded by al-Bukhaaree (4684) and Muslim (993).

Secondly: It is a meaning that even the (Arabic) language rejects pertaining to the context in which it has come to associate them directly to Allaah. For He says:

لِمَا خَلَقْتُ بِيَدَيَّ

"**...to that which I have created with My own Two Hands?**" [Sooratus-Saad, 38:75]

And it is incorrect to assume the meaning is, "...to that which I have created with My Blessings" or "...with My Strength".

Thirdly: They have been attributed directly to Allaah and have been reported in the dual form ("Two" Hands). It has never been reported in a single place of the Qur'aan or Sunnah where the blessing or strength has been associated with Allaah in a dual form, so how could they (the Two Hands of Allaah) be explained with this meaning?

Fourthly: If the meaning were actually "strength" then it would be correct to say that Allaah created even Iblees and others with His own Hand. This is impossible and if it were the case, then Iblees could have used it as an argument against his Lord when He said,

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ

"**Oh Iblees, what prevented you from prostrating to that which I have created with My own Two Hands?**" [Sooratus-Saad, 38:75]

(Iblees could have said, "But You also created me with Your own Hand too!")

Fifthly: The Hand that Allaah has affirmed for Himself has been reported in ways that prevent its meaning from being "favor" or "strength". It has been reported with the wording of "Hand" as well as "Palm". It has even been reported by affirming, "Fingers," "Gripping," and "Shaking" to Allaah, such as the Prophet's (صلى الله عليه وسلم) saying,

يقبض الله سمواته بيده، والأرض باليد الأخرى، ثم يهزهن ويقول: أنا الملك

"Allaah will grip His heavens with one Hand, and the earth with the other and shake them saying, 'I am the King!'"[40]

Each of these reasons prevents the meaning from being "favor" or "strength."

[40] Recorded by al-Bukhaaree (4812) and Muslim (2787).

CHAPTER 16
The Two Eyes of Allaah

The methodology of Ahlus-Sunnah wal-Jamaa'ah is that Allaah has Two Eyes with which He sees, and they are real and actual in a manner that befits Him. They are from His Personal Attributes affirmed by the Qur'aan and Sunnah.

From the proofs of the Qur'aan is the statement of Allaah,

تَجْرِي بِأَعْيُنِنَا جَزَاء لِّمَن كَانَ كُفِ

"Sailing under Our Eyes as a reward for he who had been denied." [Sooratul-Qamar, 54:14]

And from the Sunnah, the Prophet (صلى الله عليه و سلم) said,

إن ربكم ليس بأعور

"Indeed your Lord is not blind.[41]

And he said,

ينظر إليكم أزلين قنطين

"He is constantly watching you as you are desperately in need."[42]

And his (صلى الله عليه و سلم) saying:

حجابه النور لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه.

"His covering is light. If He were to remove it, the splendor of His Face would burn His creation as far as His sight reaches (everything)."[43]

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[41] Recorded by al-Bukhaaree (3439) and Muslim (169).

[42] Recorded by Ahmad (4/11, 12) Ibn Maajah (181), and Ibn Abee Aa'sim in as-Sunnah (554). Al-Boosayree said in Misbaah az-Zujaajah (1/26, 66), "There are some statements (of criticism) about this chain of narration."

[43] Recorded by Muslim (179).

Thus, they are Two actual Eyes, which in no way resemble the eyes of created beings. So, it is incorrect to misinterpret them to mean "knowledge" or "sight" because:

Firstly: This would be changing the apparent meaning of the wording to a metaphorical one with no supporting proof.

Secondly: The texts themselves contain wordings and indications that prevent this, such as his (صلى الله عليه و سلم) sayings:

"He is constantly watching you"

"...the splendor of His Face would burn His creation as far as His sight reaches (everything)."

"Indeed your Lord is not blind."

CHAPTER 17

The Forms in Which the Attributes of Allaah's Two Hands & Two Eyes Have Been Reported

Both Attributes of Allaah's Two Hands and Two Eyes have been reported in three different forms: a singular form, dual, and a plural form.

Some examples of these Attributes in a singular form are the statements of Allaah (سبحانه وتعالى):

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

"**Blessed is He in whose Hand is the dominion**" [Sooratul-Mulk, 67:1]

And His saying,

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

"**And I bestowed upon you (Moosaa) love from Me that you would be brought up under My Eye.**" [Soorah Taa Haa, 20:39]

And from the examples of them in the plural form are:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا

"**Do they not see that We have created for them from what Our Hands have made?**" [Soorah YaaSeen, 36:71]

And Allaah's statement,

تَجْرِي بِأَعْيُنِنَا

"**Sailing under Our Eyes.**" [Sooratul-Qamar, 54:14]

And from the examples of the dual form is the statement of Allaah,

بَلْ يَدَاهُ مَبْسُوطَتَانِ

"**Rather, both His Hands are extended.**" [Sooratul-Maa'idah, 5:64]

And the statement of the Prophet (صلى الله عليه و سلم),

إذا قام العبد في الصلاة قام بين عيني الرحمن

"When a servant stands in prayer, he stands between the Two Eyes of the Most Merciful."

This is recorded in Mukhtasar as-Sawaa'iq[44] from A'taa narrating from Aboo Hurayrah, who narrated it from the Prophet (صلى الله عليه و سلم) yet it is not strong.

As for the Attribute of Allaah's Two Eyes, they have not been explicitly reported in the dual form in the Qur'aan.

These are the three forms in which both Attributes, that of Allaah's Two Hands and Two Eyes, have been reported.

Combining between These Three different Forms is as Follows:

First of all, the singular form does not necessarily negate or contradict the dual form or the plural form because a singular form, if associated with something is general and could include all of what is affirmed to Allaah whether it be His Hand or Eye, and whether it be one or more (as is the grammar principle in the Arabic language).

As for combining between the wordings that have come with the dual form or plural form, then if we say that the fewest form of a plural could be two, then there would not be any contradiction between the dual and plural form in the first place by combining between them.

And if we say that the fewest form of a plural is three, which is more common, then combining between them would be to say that what is meant by the plural form is not three or more. What is intended, and Allaah knows best, is a sense of greatness and appropriateness -I mean by this the appropriateness of attaching something to another as it is used in the language. The attributes are being attached, in the examples (of the plural form above), to the word "Our" which is used to show a sense of greatness. Therefore, it is appropriate to attach

[44] See as-Sawaa'iq (1/256).

the plural form to it in, because the plural form gives more of an impression of greatness than the singular or dual forms do. Hence, if the words that are attached together both indicate this impression of greatness, then the result is a stronger sense of greatness.

CHAPTER 18
The Speech of Allaah

Ahlus-Sunnah wal-Jamaa'ah are united upon the belief that Allaah speaks and that His speech is a real, actual attribute affirmed to Him in a manner that befits Him.

He (سبحانه و تعالى) speaks with letters and sound how He wants and when He wants. So His speech is one of His Personal Attributes in itself, and it is also one of His Attributes of action.

Both the Qur'aan and Sunnah have proven this. Some proofs from the Qur'aan are Allaah's statements:

وَلَمَّا جَاء مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّ

"**And when Moosaa arrived at Our appointed time, His Lord spoke to him.**" [Sooratul-A'araaf, 7:143]

إِذْ قَالَ اللّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

"**When Allaah said, "Oh Eesaa, indeed I will take you and raise you to Myself.**" [Soorah Aali-'Imraan, 3:55]

And His (سبحانه و تعالى) saying,

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيّ

"**And We called him (Moosaa) from the right side of the mount, brought him near, and spoke privately to him.**" [Soorah Maryam, 19:52]

In the First Aayah, there is confirmation that the speech is connected to His will, that it occurs when He wants.

In the Second Aayah, is a proof that it is with letters, because what is spoken consists of letters.

In the Third Aayah, is a proof that it is with sound, because the calling and private conversation is only with sound.

From the proofs of the Sunnah is the statement of the Prophet (صلى الله عليه وسلم):

يقول الله تعالى: يا ادم! فيقول: لبيك وسعديك. فينادي بصوت: إن الله يأمرك أن تخرج من ذريتك بعثا إلى النار.

"Allaah will say, 'Oh Aadam!' He will respond, 'At your service.' Then He will call out, 'Indeed Allaah orders you to take, from your progeny, a group to the Fire.'"[45]

And His speech (Subhaanahu) consists of both word and meaning; it is not wording alone or meaning alone. This is the belief of Ahlus-Sunnah wal-Jamaa'ah regarding Allaah's speech. As for the beliefs of other than they (the misguided sects), then what follows is a summary taken from Mukhtasar as-Sawaa'iq al-Mursalah:

1. **The belief of the Karaamiyyah:** It is similar to the belief of Ahlus-Sunnah except they say, "It happens when before, it was nothing." They say this trying to avoid affirming that something could occur from Allaah even if it never had a beginning (like His speech).

2. **The belief of the Kalaablyyah:** They say the speech of Allaah is, "A separate meaning in and of itself. It is similar to the Attributes of His Life or His Knowledge in that they do not occur by His will (when He wants). As for the letters and sounds, Allaah created them to tell us about that separate meaning which exists by itself. This meaning consists of four individual meanings: commanding, prohibiting, informing, and asking.

3. **The belief of the Asha'riyyah:** It is similar to that of the Kalaabiyyah except that they differ from them in two aspects.

First: Regarding the meanings of speech - the Kataabiyyah say, "It consists of four meanings..." and the Asha'riyyah say that there is only one meaning and that those four: informing, asking, commanding, and prohibiting are each exactly the same as the other. Moreover, (as they say) there are not different types of speech, only different characteristics of it. In fact, the Tawraah, Injeel, and the

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[45] Recorded by al-Bukhaaree (4741) and Muslim (222).

Qur'aan are each the same as the other, they do not differ except in the expressions used.

Second: The Kalaabiyyah also say, "The letters and sounds are only to tell about the speech of Allaah." and the Asha'riyyah say, "They are mere expressions (not real) to mean the speech of Allaah."

4. **The belief of the Saalimiyyah:** They also describe the speech as, "A separate meaning in and of itself. It is similar to the Attributes of His Life or His Knowledge in that they do not occur by His will (when He wants). It consists of letters and sounds all connected; none of them precedes another. So the baa, seen, and meem in the Basmalah, for example, each one of them is connected to all the others at the same time, yet they were always and always will be present."

5. **The belief of the Jahmiyyah and the Mu'tazilah:** They say of Allaah's speech, "Indeed, it is created and not from the Attributes of Allaah."

And there are some of the Jahmiyyah who blatantly deny Allaah's speech while others from them affirm it, yet claim it is created.

6. **The belief of the modern philosophers, the followers of Aristotle:** They say the speech is, "The abundance of intellect and generosity poured forth upon the honored, pure souls in the degree to which they are utilized and accepted. So they must imagine and have certainty to the extent of what they accept from it. These images they imagine and certainties are visualized so much so until they are so powerful they become something comprehended and luminous which speaks to them with a speech that is heard by the ears.

7. **The belief of the Ittihaadiyyah:** They say, as do those who believe in Wahdatul-Wujood (pantheism - that God is in everything, and everything is God) that, "Every speech in essence is the speech of Allaah."

All of these sayings are in direct opposition to what has been proven by the Qur'aan, the Sunnah, and the intellect. And anyone whom Allaah provides with knowledge and wisdom would understand this.

CHAPTER 18
{PART Two}
The Qur'aan is the Speech of Allaah

The Speech of Allaah

The methodology of Ahlus-Sunnah wal-Jamaa'ah is that the Qur'aan is the revealed speech of Allaah, not created. From Him it began, and to Him it will return. He actually spoke with it, making Jibreel responsible for descending with it and revealing it upon the heart of Muhammad (صلى الله عليه وسلم).

Both the Qur'aan and Sunnah prove this belief.

From the proofs of the Qur'aan is the statement of Allaah (سبحانه و تعالى),

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللّهِ

“And if anyone of the Mushrikoon seeks your protection, then grant him protection so that he may hear the speech of Allaah.” [Sooratut-Tawbah, 9:6]

The "speech of Allaah" here means the Qur'aan. Another proof is His statement,

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُوْلُوا الْأَلْبَابِ

"A blessed book which We have revealed to you that they might reflect on its verses and that those of understanding would be reminded." [Sooratus-Saad, 38:29]

And His saying,

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ
عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِي
بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

"The trustworthy spirit (Jibreel) has brought it down upon your heart, that you may be one of the warners - in a clear Arabic language."

[Sooratush-Shu'araa, 26:193-195]

And from the proofs of the Sunnah, is the Prophet's statement (صلى الله عليه و سلم) while he was offering his message to some people in a particular place:

ألا رجل يحملني إلي قومه لأبلغ كلام ربي، فإن قريشا قد منعوني أن أبلغ كلام ربي عز وجل.

"Is there no man who will take me to his people so that I may convey the speech of my Lord? For Quraysh has prevented me from conveying the speech of my Lord (سبحانه و تعالى)."[46]

Also, his statement (صلى الله عليه و سلم) to al-Barraa ibn Aa'zib:

إذا أويت إلي فراشك فقل: اللهم أسلمت نفسي إليك، ووجهت و جهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ و لا منجى منك إلا إليك، امنت بكتابك الذي أنزلت، وبنبيك الذي أرسلت.

"When you go to bed, say, 'Oh Allaah, I have submitted myself to You, I have turned my face to You, I have entrusted my affair to You, and I have entrusted my back to You, out of hope in You and fear of You. There is no retreat nor refuge from You except with You. I have believed in Your Book which You have revealed and in Your Prophet which You have sent.' "[47]

Aa'mir ibn Deenaar said:

"I have met the people during seventy years, all of them saying, 'Allaah is the Creator and everything other than Him is created, except the Qur'aan. For it is certainly the speech of Allaah, not created. From Him it began and to Him it will return.'"[48]

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[46] Recorded by Aboo Daawood (4734), at-Tirmidhee (2925), an-Nisaa'ee in al-Kubraa (7727), Ibn Maajah (201), Ahmad (3/390), and al-Haakim (2/669) and he declared it to be Saheeh.

[47] Recorded by al-Bukhaaree (247) and Muslim (2710).

[48] See as-Sunan al-Kubraa by al-Bayhaqee (10/43, 205) and at-Tamheed by Ibn Abdul-Barr (24/186).

The meaning of "From Him it began" is that Allaah originally spoke with it (the Qur'aan). It is also a refutation of the Jahmiyyah who say that He created it in someone other than Himself.

As for the statement, "...and to Him it will return," it could have two meanings:

Firstly: The attribute of speaking with the Qur'aan returns to Himself, meaning that no one is described as speaking with it other than Allaah because He is the original One who spoke with it, and speech is an attribute of the speaker Himself.

Secondly: It (the Qur'aan) will be raised up to Allaah (سبحانه و تعالى) as it is reported in some narrations that He will erase it from the books and hearts in one night. That will happen - and Allaah knows best -when the people totally and completely abandon acting according to the Qur'aan. So it will be raised up from them as a form of honoring it. Allaah is the One we seek help from.

CHAPTER 18
{PART THREE}
Our Recitation of the Qur'aan

The Speech of Allaah

By "reciting" here in Part Three, we are referring to speaking and uttering the words of the Qur'aan. It has already been mentioned that the Qur'aan is the speech of Allaah, not created. However, as for our uttering the Qur'aan, is it correct to say that this is created, not created, or is it required to just remain silent on this issue?

The answer is that as for making a general, absolute statement either way is not correct.

As for making a specific, detailed statement, then if what is meant by "speaking" is simply uttering the words, which is the action of the servant, then it is created because the servant and his actions are both created.[49] However, if what is meant by "speaking" is that which is spoken (the actual words), then it is none other than the speech of Allaah, and not created. This is because the speech of Allaah is one of His Attributes and none of His Attributes are created.

There is a statement of Imaam Ahmad that indicates this. He said,

> "Whoever says, 'My speaking with the Qur'aan is created' and he means by that the actual Qur'aan, then he is a Jahmee."

His statement, "and he means by that the actual Qur'aan" indicates that if what is meant is NOT the actual Qur'aan, but rather the mere uttering of the words which is an action of people, then he is not a Jahmee, and Allaah knows best.

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[49]A proof of this is the Aayah,
"And Allaah has created you and whatever you do." [Sooratus-Saaffaat, 37:96], (T.N.)

CHAPTER 19

The Emergence of Ta'teel and Its Origins

The statements of Ta'teel[50] emerged after the (three) favored generations - the Companions, their followers, and then their followers after them - even though its origin began to appear during the end of the time of the followers of the Companions.

The first to speak of Ta'teel was al-Ja'd ibn Dirham. He said, "Indeed, Allaah did not take Ibraheem as a Khaleel (close friend) nor did He speak directly to Moosaa."[51] So he was killed by Khaalid ibn 'Abdullaah al-Qasree, who was the governor of Iraq during the time of Hishaam ibn 'Abdul-Malik. He came out to the prayer ground on the day of 'Eed with al-Ja'd ibn Dirham chained up. He then gave the sermon and said,

> "Oh people, may Allaah accept your sacrifices. For I will kill (sacrifice) al-Ja'd ibn Dirham. He claims that Allaah did not take Ibraheem as a Khaleel nor did He speak directly to Moosaa!"

He then descended (from the Imaam's stand) and killed him on the Eed of Sacrifice ('Eed al-Adhhaa) in 119 Hijrah.

Ibn al-Qayyim mentioned this action of Khaalid ibn 'Abdullaah al-Qasree's in some verses of his famous poem, an-Nooniyyah.

After al-Ja'd spoke of Ta'teel, another man known as al-Jahm ibn Safwaan began speaking about it. It is to him that the methodology of the Jahmiyyah is attributed because he is the one who spread it. He was then killed by Salim ibn Ahwaz, the companion of Nasr ibn Sayyaar. That was in Khuraasaan in the year 128 Hijrah.

During the second century, the books of the Romans and Greeks were translated into Arabic and the matter of (Ta'teel) increased even more in harm and severity.

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[50] Ta'teel is to denying some or all of the Names and Attributes of Allaah. Shaykh ibn al-'Uthaymeen gives a more detailed explanation of Ta'teel. (T.N.)

[51] Both of these statements are in direct denial of the Qur'aan:
"And Allaah took Ibraaheem as a Khaleel (close friend)." [Sooratun-Nisaa 4:125]; and, "**And Allaah spoke directly to Moosaa.**" [Sooratun-Nisaa, 4:164]. (T.N.)

Then in the third century, the teachings of the Jahmiyyah were widespread due to Bishr ibn Ghiyaath al-Mareesee and his group. The Imaams (of the Sunnah) have all criticized them, most declaring them to be disbelievers or misguided. U'thmaan ibn Sa'eed ad-Daarimee authored a book refuting al-Mareesee entitled: *Naqdh U'thmaan ibn Sa'eed a'laa al-Kaafir al-A'need feemaa Iftaraa a'laa Allaah min at-Tawheed* (The Refutation of U'thmaan ibn Sa'eed against the Arrogant Disbeliever Regarding What He has Fabricated against Allaah from Tawheed). Whoever reads it with knowledge and fairness; then it will become clear to him the weakness, rather the falsehood, of the arguments of these Mua'ttilah (those who make Ta'teel). One will also discover (after reading the book) that the distorted interpretations which are found in the statements of many of the modern speakers such as ar-Raazee, al-Ghazaalee, Ibn A'qeel, and others are really the same exact distorted interpretations of Bishr ibn Ghiyaath al-Mareesee.

As for the origins of Ta'teel, then they are from the Jews, Mushrikoon, and the misguided ones from the Sabians (those who worshipped the "heavenly bodies") and philosophers. Al-Ja'd ibn Dirham took his teachings, it is said, from Abaan ibn Samaa'n who learned from Taaloot who learned from Labeed ibn al-A'sam - the Jew who performed magic on the Prophet (صلى الله عليه و سلم).

It is also said that al-Ja'd was from a place called Harraan which was a land full of Mushrikoon, Sabians, and philosophers. And undoubtedly, the environment has a great affect on the 'Aqeedah and behavior of a person.
There are from them those whose methodology is the belief that Allaah has no attributes that are affirmed to Him because, according to their claim, affirming attributes to Allaah means that Allaah is similar to His creation. However, they do affirm to Allaah **Salbiyyah Attributes**, or **Idhaafiyyah Attributes**, or a combination of the two.

As for Salbiyyah Attributes: They are those that negate anything from Allaah that does not befit Him (سبحانه و تعالى). And example is their saying, "Allaah is One" meaning that what is negated from Him is a sense of separation or parting, yet what it is really negating is any partner with Him.

As for Idhaafiyyah Attributes: They are attributes that Allaah is not described with as being His confirmed attributes, rather He is described with them from the point of associating them with something else. An example is their saying about Allaah, "He is the beginning and the causer." They mean He is the beginning and causer from the point that things happen because of Him, not

from the point of being a confirmed Attribute of Allaah, which is Beginning, Originating things, and Causing things to happen.

As for a combination of the two: They are attributes which are Salbiyyah from one point and Idhaafiyyah from another. An example is their saying about Allaah, "He is First." It is Salbiyyah in that it negates from Him any happenings or occurrences, and Idhaafiyyah in that it things are after Him.

So if this is what is derived from the way of those who negate Allaah's Attributes, then how would a believer or intelligent person take this path and abandon the path of those whom Allaah has blessed from the Prophets, the truthful, the martyrs, and the righteous?

CHAPTER 20
{PART ONE}
The Methodology of Those Who Deny Allaah's Attributes

Those who deny (some or all of) the Attributes are in agreement upon affirming only to Allaah the Attributes which their intellects accept, and denying those which their intellects feel should be negated whether the Qur'aan and Sunnah agrees with this or not. So their way of affirming or negating Attributes to Allaah is based solely on the intellect.

They then differ regarding the Attributes that the intellect cannot reason an affirmation or denial for them. So most of them simply negate them and explain whatever Attributes are reported as being metaphorical in meaning. Some of them, however, withhold from taking a stance and entrust their meaning to Allaah while, in fact, negating what the Attributes actually indicate of characteristics.

They claim that their methodology is the middle path between the proofs of the intellect and those that are reported (in the texts). However, they lie because the proofs of the intellect and those that are reported both agree upon affirming Attributes of perfection to Allaah. None of Allaah's Attributes that have come in the Qur'aan or Sunnah contradicts the intellect, although the intellect may not be able to comprehend and perceive the exact details of them.
The way of these people who deny the Attributes is similar to the way of those whom Allaah spoke of when He (سبحانه و تعالى) said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلاَلاً بَعِيداً
وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَا أَنزَلَ اللّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُوداً
فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآؤُوكَ يَحْلِفُونَ بِاللّهِ إِنْ أَرَدْنَا إِلاَّ إِحْسَاناً وَتَوْفِيقاً

"Have you not seen those who claim to have believed in what was revealed to you, and what was revealed before you? They wish to refer legislation to the Taaghoot (false judges, etc.) while they are commanded to disbelieve in them. But Shaytaan wishes to lead them far

astray. And when it is said to them, "Come to what Allaah has revealed, and to the Messenger," you see the hypocrites turning away from you in aversion. So how (will it be) when disaster strikes them because of what their hands have put forth and they come to you swearing by Allaah, "We intended nothing but good and conciliation." [Sooratun-Nisaa, 4:60-62]

They are similar to those spoken of in this Aayah in many ways. Some of the similarities are as follows:

Firstly: Each of the two groups claim they are believers in what was revealed to the Prophet (صلى الله عليه وسلم), yet neither accept all of what he came with.

Secondly: These people who deny the Attributes, if they are called to what the Qur'aan and Sunnah have come with of affirming Attributes of perfection to Allaah, they turn away and refuse just like those hypocrites did when it was said to them, "Come to what Allaah has revealed, and to the Messenger." They also turned away and refused.

Thirdly: These people who deny the Attributes have Taaghoot (those who are pleased with the people worshipping them or following them rather than the legislation of Allaah) that they blindly follow, preferring them to what the Messengers have come with. They wish to refer judgment of disputes over to them, not to the Qur'aan and Sunnah. In the same way, the hypocrites wanted to refer judgment to the Taaghoot while they were ordered to disbelieve in them.

Fourthly: Those who deny Allaah's Attributes claim they only intend good by their methodology and the conciliation between the intellect and the legislation just like the hypocrites swear they intended nothing but good and conciliation.

Any liar and follower of falsehood that disguises himself and his falsehood while pretending to follow the truth, outwardly showing it; he will sooner or later come with deceptive calls that spread, yet expose, his falsehood. Although, whomever Allaah bestows knowledge, understanding, and wisdom on him while he has good intentions, then he will not be deceived by falsehood or the spread of these deceptive calls, and Allaah is the One from whom help is sought.

CHAPTER 20
{PART Two}
Some of the False Allegations of This Methodology

The Methodology of Those Who Deny Allaah's Attributes

The methodology of those who deny Allaah's Attributes indicate and necessitate many false allegations against the sources of Islaam and its people. From these allegations are the following:

Firstly: This methodology alleges that the Qur'aan and Sunnah both have explicitly come with Kufr (disbelief) and openly call to it. This is because they are both full of affirmations and proof of Allaah's Attributes - those very Attributes that these people claim that by affirming them, one is making Tashbeeh (declaring that Allaah is similar to something else) and Kufr.

Secondly: Their methodology alleges that neither the Qur'aan nor the Sunnah clarified the truth because the truth, as they understand it, is the negation of the Attributes and there is no text or apparent meaning within the Qur'aan or Sunnah that negates the Attributes of perfection from Allaah.

Most of those who pretend to have knowledge from these people derive and reason out their claim[52] based upon proofs such as Allaah's Statement,

هَلْ تَعْلَمُ لَهُ سَمِيّاً

"**Do you know any similarity to Him?**" [Soorah Maryam, 19:65]

And His Statement

وَلَمْ يَكُن لَّهُ كُفُواً أَحَدٌ

"**And there is nothing equal to Him.**" [Sooratul-Ikhlaas, 112:4]

And it is well-known to anyone with an intellect that what is meant by the likes of these texts is the affirmation of the perfection of Allaah, and that there is nothing similar to Him regarding His Attributes. And there is no way they could indicate a negation of His Attributes. No doubt, that whoever tries to prove to

[52] The claim of the negation and denial of Allaah's Attributes.

people the negation of Allaah's Attributes with the likeness of this speech; then it is either, vague, deceitful, or incapable of clarifying the true meaning. All of these are impossible regarding the speech of Allaah (سبحانه و تعالى) or the Messenger (صلى الله عليه و سلم). Both of their speech is comprised of the most eloquent of clarity and intention. There is no agenda within it to misguide the creation and confuse them with obscurities.

Thirdly: This methodology also alleges that the first and foremost predecessors from the Muhaajiroon, Ansaar, and those who followed them in righteousness all used to propagate falsehood while concealing the truth, or they were all ignorant of the truth. This is because so many chains have reported the belief of affirming the Attributes of perfection to Allaah from them. It is this very belief that these deniers claim to be falsehood. None of them (the Salaf) have ever said a single statement in support of negating the Attributes - the very belief these deniers claim to be the truth. This allegation is unthinkable regarding the best generation and the best of this Ummah.

Fourthly: Another false allegation of these deniers is that if Allaah is not described with attributes of perfection, then He must be described with those of deficiency, for everything present must have characteristics. Therefore, the matter is turned against these deniers as they fall into a greater evil than that which they flee from.

CHAPTER 20
{PART THREE}
The Doubts & Fabrications These Deniers Rely Upon as Proof

The Methodology of Those Who Deny Allaah's Attributes

The deniers of Allaah's Attributes rely upon doubts and fabrications as proof.[53] Anyone with whom Allaah has provided correct knowledge and sound understanding can easily know the falsehood of their so-called proofs.

Most of what they rely upon are issues such as the following:

1. Their lies and false claims such as the scholars are in unanimous agreement about this point (of denying Allaah's Attributes), or that it is the beliefs of those who authenticate texts, or the statement of their enemies (Ahlus-Sunnah) oppose the agreement of the scholars and other similar statements.

2. The assumption of making Tashbeeh based upon their own corrupted reasoning. An example is their saying that by affirming Allaah's Attributes, one is actually making Tashbeeh because attributes are outward and showing, and therefore must have a body, and stating this is declaring the bodies to be similar.

3. They constantly use wording and expressions which could have both correct and incorrect meanings as they pertain to Allaah, such as Allaah's body, or Allaah occupying a certain space, or position. These wordings are vague and they begin by negating them all together, and ending up absolutely denying all of His Attributes.[54]

They then phrase these doubts using long, strange, yet attractive expressions, which the ignorant person may believe to be the truth based upon the beauty of the statements. However, when one fully understands the issue, it becomes clear to him that they are mere fabrications and doubts.

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[53] Such as those Aayaat mentioned:
"Do you know any similarity to Him?" [Soorah Maryam, 19:65] and, **"And there is nothing equal to Him."** [Sooratul-Ikhlaas, 112:4].

[54] See Chapter 9, The Sense of 'Position' as it pertains to Allaah. Regarding the issue of having a body, see onwards from Chapter 10. As for occupying a space, then this requires more specifics. For if, what is meant is that something of the creation surrounds and contains Allaah then this is impossible. However, if it is meant that He possesses the creation, yet is completely separate from them, then this is correct.

These people are refuted from many aspects.

Firstly: Their claims and their proofs are contradictory in that by claiming that affirming Allaah's Attributes necessitates Tashbeeh; in this they have already fallen into what they are fleeing from (Tashbeeh) in that they cannot imagine Allaah being completely different from the creation that He could possess attributes, yet still be unlike His creation - so they initially make this Tashbeeh in their minds.

Secondly: The contradiction and confusion of their statements are clear. You will find a group from them claiming that the intellect proves a certain matter while another group claims it disproves it. Rather, a single one of them may claim the intellect proves something and then contradict his own proof in another circumstance. The contradiction of statements is one of the strongest proofs indicating their corruption.

Thirdly: They are also refuted by the fact that their denying of the Attributes results in other corrupted meanings and the corruption of what something results in proves the corruption of the proof itself.

Fourthly: The texts of the Attributes do not need any interpretation. Even if some of them did, there is nothing within them that would prevent understanding them based upon their apparent meanings.

Fifthly: The common people not knowing much about these issues do know for certain from the religion of Islaam that the Prophet (صلى الله عليه و سلم) came with all of it. So misinterpreting them (the texts of the Attributes) is of the same status as misinterpreting prayer, fasting, Hajj, and other known issues of Islaam.

Sixthly: The pure, unadulterated intellect, safe and sound from any doubts or desires; does not actually uphold anything from what the texts have come with of the Attributes to be impossible. Rather, it suggests the overall affirmation of perfect Attributes to Allaah, even if there are some detailed specifics of the Attributes that the intellect may be incapable of perceiving and fully understanding.

Even the more distinguished of these people (who deny Allaah's Attributes) admit that the intellect is not able to arrive at full certainty regarding

everything of the divinity that is sought. For this, it is incumbent that this be learned only from Prophethood as it has come with no distortion or misinterpretations, and Allaah knows best.

CHAPTER 21

Each of the Two Groups of Ta'teel Tamtheel Actually Combine Between Both Ta'teel & Tamtheel

A Mua'ttil (one who makes Ta'teel) is one who denies anything of Allaah's Names or Attributes such as the Jahmiyyah, the Mu'tazilah, the Asha'riyyah, and others like them.[55]

A Mumaththil (one who makes Tamtheel) is one who affirms Attributes to Allaah that are equal or similar to His creation such as the earlier Raafidhah (extreme Shee'ahs) and those like them.

The reality of the issue is that every Mua'ttil is a Mumaththil, and every Mumaththil is a Mua'ttil.

As for the Mua'ttil, his Ta'teel is obvious. As for his making Tamtheel, it is because he only makes Ta'teel - the denying Allaah's Attributes - in the first place due to his incorrect belief that affirming the Attributes would require making Tashbeeh - declaring something to be similar to Allaah. Thus, he denies Allaah's Attributes to avoid declaring anything to be similar to Him. By that, he first makes Tamtheel (in his mind by believing that Allaah is like His creation so much so that if He has Attributes, then that must mean He is like His creation) and then he makes Ta'teel (by absolutely denying Allaah's Attributes to avoid Tamtheel).

As for the Mumaththil, his Tamtheel is obvious. As for his making Ta'teel, it is from three aspects:

Firstly: He denies the text itself, which affirms the Attribute by changing what it means and proves. Yet, the text only proves the affirmation of an attribute that befits Allaah, not that Allaah is similar to His creation.

Secondly: If he declares Allaah to be similar to His creation, then he has already denied every text that negates any resemblance of Allah to His creation, such as His (سبحانه و تعالى) statement,

لَيْسَ كَمِثْلِهِ شَيْءٌ

[55] Shaykh Ibn al-'Uthaymeen gives detailed definitions of Ta'teel and Tamtheel in Chapter 3. (T.N.)

"**There is nothing like Him.**" [Sooratush-Shooraa, 42:11]

And His saying,

وَلَمْ يَكُن لَّهُ كُفُواً أَحَدٌ

"**And there is nothing equal to Him.**" [Sooratul-Ikhlaas, 112:4]

Thirdly: If he believes Allaah to be similar to His creation, he denies the perfection that He deserves in that he considers the Lord, perfect in every way, to be similar to the deficient and flawed creation.

CHAPTER 22

The Salaf's Warning Against Philosophical Speech ('Ilm al-Kalaam)

'Ilm al-Kalaam is that which some influential speakers have innovated in the foundations of the religion of introducing 'Aqeedah beliefs, thereby abandoning what the Qur'aan and Sunnah have come with. The statements of the Salaf are many warning against philosophical speech and its people due to what it leads to of erroneous beliefs and doubts to such a degree that Imaam Ahmad said,

> "The one who indulges in philosophical speech will never be successful."

Ash-Shaafi'ee said,

> "My ruling on the people of philosophical speech is that they are to be beaten with canes and shoes, then paraded in front of the people while it is said, 'This is the reward of those who abandon the Book and Sunnah, instead accepting philosophical speech.'"

They indeed deserve what ash-Shaafi'ee said from the point of encouraging them to repent to Allaah, and to deter others from following their methodology. If we look at them from the point that confusion has overwhelmed them and Shaytaan has overcome them, we feel merciful and sorry for them. We thank Allaah who has saved us from what He has afflicted them with.

So, we look at them from two points: from the point of the legislation in that we punish and prevent them from spreading their methodology, and from the point of what has been decreed for them. We feel sorry for them and ask Allaah to save them. We thank Allaah for saving us from their ordeal.

The ones we fear misguidance for the most are those who enter into this philosophical speech and never feel they have reached its depth and limits. This is because, although he who never enters into it is safe, the one who actually reaches the limit and final conclusion of this deep thinking; it becomes clear to him its hopelessness and corruption. He then returns to the Qur'aan and Sunnah as some of their scholars have experienced.[56] Thus, the danger remains for the one who leaves the straight path preferring philosophical speech, while its reality and depth never become clear to him.

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[56] See ar-Raazee's statement on this issue in Chapter 4.

The author, Ibn Taymiyyah, has reported many statements of these philosophical speakers themselves that are relevant to this issue. He said:

> "Although, we have more than what suffices us from the Qur'aan and Sunnah and statements of the Salaf over all other speech, still, many people have become attached to some influential speakers. They give them the benefit of the doubt, yet not to others, while being deceived into imagining that these speakers have reached a depth of certainty in this matter that others have not. So if they are brought every Aayah and proof, they will not follow it unless they are given something of this philosophical speech to validate it."

He then said:

> "Not everyone from those whom we may mention something of their speech we agree with all of what he says. However, the truth is accepted from anyone who speaks it."[57]

Thus, he explained that his purpose of reporting these statements is to clarify the truth even when spoken by any person, and to establish the proof against these speakers with statements from their own scholars, and Allaah knows best.

[57] See al-Fatwaa al-Hamawiyyah al-Kubraa (The original book that Shaykh Ibn al-Uthaymeen is explaining here) included in Majmoo' al-Fataawaa (5/99).

CHAPTER 23
{PART ONE}
The Categories of Deviant People Concerning the Belief in Allaah & the Last Day

The way of the Prophet (صلى الله عليه وسلم), his Companions, and those who followed them in righteousness is to remain on the straight path in knowledge and actions. Anyone who truthfully follows them with knowledge knows that they achieved and actualized the belief in Allaah and the Last Day. They accepted this (the meeting of Allaah on the Last Day) as certain truth. They were sincere, doing their actions solely for Allaah and following His legislation, not committing Shirk, innovations, Tahreef, nor denying anything of the religion.

As for those who deviated from their way, they are three groups: the people of Takhyeel (those who believe religious concepts are only imaginary, with no real truth to them.), those of Ta'weel (misinterpretation), and the people of Tajheel

1. **The People of Takhyeel:** They are the philosophers and those who hold there to be hidden, concealed meanings behind everything. Many speakers are also of this group. The reality of the methodology is that whatever the Prophets came with regarding the belief in Allaah and the Last Day are merely examples and imaginary concepts; they are not real at all. These concepts are only meant to take advantage of the common people, because if it is said to them,

"You have a Great, All-Capable, Merciful, Powerful Lord, and there is a severe day before you in which you will be resurrected after your death and you will be recompensed for the actions you do now." If they are told this, then they will straighten themselves up and behave in the manner that is requested from them, even though there is really no truth to this - according to their claim.

These people are divided further into two categories: the extremists, and the non-extremists.

As for the extremists, they claim that the Prophets did not really know about such issues. Rather, the divine philosophers are the true ones who know the reality of these issues. So they profess that some of the philosophers are more knowledgeable about Allaah and the Final Day than the Prophets are. The Prophets are certainly the most knowledgeable of all people regarding these matters.

As for the non-extremists, they admit the Prophets know the realities of these matters, yet at the same time, they mention things to people that are imaginary and meant to attract the beliefs of people, not consistent with what is really true. They (the Prophets) do this for the benefit and well-being of the people. So they allege that the well-being of the servants is only brought about through such deceptive means which include declaring the Prophets to be liars in the greatest and most significant of all matters (the belief in Allaah and the Last Day).

Therefore, the first group (the extremists) ruled that the Prophets are ignorant while the second group ruled that they are deceptive liars.

This is the belief of the people of Takhyeel concerning the belief in Allaah and the Last Day.

Pertaining to the concept of doing deeds, some of them claim there is truth to this concept and that every person is commanded to work good deeds. Others hold the concept of working deeds to be merely a made-up, symbolic approach that only the common people are commanded with, and not the higher, special class. They misinterpret the meaning of prayer, considering it to really mean the knowledge of hidden secrets, fasting is the concealing of these secrets, and Hajj really means traveling to their scholars, and they similarly interpret other religious tenets. This group consists of such deviants as the Ismaa'eelees, the Baatiniyyahs, and others.

The corruption and fraudulent beliefs of this group are known by the senses, the intellect, and the legislation. We witness uncountable signs that indicate the existence of Allaah and the perfection of His Characteristics. In everything there is a sign showing He is indeed One.

Everything that happens and all of the events in perfect harmony and order are not possibly coming about without a Wise Organizer and Planner that is Capable of anything.

All of the revelations comprising of the wisdom of Allaah prove the belief of a Final, Last Day. No one but a truly arrogant or insane person would deny this.

Not much is needed to refute the people of Takhyeel as the aversion of most people and their reluctance to accept their beliefs are well known and obvious.

2. **The People of Ta'weel:** They are the speakers from the Jahmiyyah, the Mu'tazilah, and those who follow them.

Their methodology is that whatever the Prophet (صلى الله عليه وسلم) came with of texts about Allaah's Attributes are metaphorical; the apparent meanings is not what is intended by them. Rather, other meanings that contradict the apparent ones are really the intent behind them.

The Prophet (صلى الله عليه وسلم) knew the hidden meanings yet he left them for the people to decipher and discover by their intellects. They then try to interpret and reason out the texts' apparent meanings to be consistent with the actual meanings. The Prophet's (صلى الله عليه وسلم) reason behind this was to test the people's minds.

By this, they would gain many benefits by this experience, uncovering the hidden meanings of the language and strangeness of its speech.

These are the most confused and contradictory of all people because they have no real, constant foothold or rule by which they can determine which texts can possibly be interpreted or not, nor any base rules for specifying the intended meaning behind these texts.

Another point against them is that most of what they claim to be the real, hidden meanings - it is known by the circumstances and context that they are not possible according the specific statements.

They openly show that they are in support of the Sunnah, disguising themselves as those who uphold and honor it. Nevertheless, Allaah exposes their real identities by the refutation of their dubious beliefs and the falsification of their proofs. The Shaykh of Islaam (Ibn Taymiyyah) and many others have confronted them, refuting them more so than other groups because their deception of the people is more severe as they appear to be in support of the Sunnah.[58]

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[58] The third category will be discussed in Part Three of this chapter. (T.N.)

CHAPTER 23

{PART Two}

The Methodology of the People of Ta'weel Regarding the Afterlife

The Categories of Deviant People Concerning the Belief in Allaah & the Last Day

The methodology of the people of Ta'weel (Misinterpretation) regarding the texts of the afterlife is to believe in them as real and actual without misinterpreting them. Yet, because their methodology pertaining to the Attributes is to change them from their apparent meanings to metaphorical ones, the people of Takhyeel then criticized them, insisting they interpret the texts of the afterlife in the same way they do those of Allaah's Attributes. To this, the people of Ta'weel defend their position saying, "We know for sure that the Messenger (صلى الله عليه و سلم) has come with proofs confirming the next life and we know the fallacy of the argument against it. Therefore, believing in it is required."

This is a correct answer and a decisive proof defending their position of not changing the meanings of the texts dealing with the next life! It also requires the people of Takhyeel to do likewise - to believe in the hereafter and to accept the texts upon their real, apparent meanings. If a proof is established and anything opposing it is shown to be false, then it becomes necessary to affirm that which is proven.

Ahlus-Sunnah uses this same argument against the people of Ta'weel for them to similarly believe in the texts of Allaah's Attributes and to accept them too upon their real, apparent meanings. They say to them, "We also know with certainty that the Messenger (صلى الله عليه و سلم) came with proofs affirming Allaah's Attributes and we know the fallacy of the argument against it. Therefore, believing in it is required." This is also a correct, decisive, and inescapable proof against the people of Ta'weel. Accordingly, whoever refuses to change the meanings of the texts about the hereafter to other, metaphorical meanings, then they must also refuse to do so regarding the texts of the Attributes of Allaah which are greater and even more established in the divine books than the texts of the hereafter. If they choose not to, then their self-contradictions and corrupted minds will have become clear.

CHAPTER 23
{PART THREE}
The People of Tajheel

The Categories of Deviant People Concerning the Belief in Allaah & the Last Day

3. **The people of Tajheel** (the accusation of others as being Jahl or ignorant): Many of them try to associate themselves with the Sunnah and the followers of the Salaf.

The reality of the methodology is that whatever the Prophet (صلى الله عليه وسلم) has come with of the texts about Allaah's Attributes - they are mere unknown, incomprehensive words. No one knows their meanings, not even the Prophet (صلى الله عليه وسلم) himself. He related many Ahaadeeth of the Attributes yet he did not know their meanings!

On top of this, they also say that there is no place for the intellect when dealing with the Attributes of Allaah. This statement of theirs means that the Prophet (صلى الله عليه وسلم), nor his Companions, nor the Imaams of the Salaf had any intellectual knowledge and no revealed knowledge regarding this matter. This is from the most ridiculous of statements.

Their way in dealing with the Attributes is to accept only their wordings while believing their meanings are completely unknown. Some of them oppose one another saying that they are to be accepted upon their apparent meanings, yet along with a different interpretation that no one knows except Allaah. This is an obvious contradiction, for if what is really intended is some other interpretation known only to Allaah, different from the apparent meaning of the text, then how could one accept them upon their apparent meanings?

Regarding the way of these people, the Shaykh (Ibn Taymiyyah) said in his book, al-'Aql wal-Naql, vol. 1, page 121:

> "It is clear that the statement of those who believe the meanings are completely unknown - those who claim they follow the Sunnah and the Salaf - it is one of the most evil statements of all the people of innovation and deviance."

The bogus proof these people (who say the meanings of the texts are unknown) use is the pause that most of the Salaf make after the statement "except Allaah," while reciting the Aayah:

فَأَمَّا الَّذِينَ في قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّ

"As for those in whose hearts is deviation, the follow that which is unspecific, seeking discord and seeking an interpretation (that suits them). And no one knows its interpretation except Allaah – and those firm in knowledge say, "We believe in it. All of it is from our Lord."[59] [Soorah Aali-'Imraan, 3:7]

They make it clear themselves the erroneousness of this proof due to two reasons:

Firstly: They assert that the Aayaat of the Attributes are from the unspecific texts.

Secondly: They also assert that the interpretation mentioned in the Aayah is changing the word's apparent meaning to a different meaning that contradicts it. The result is that all of the Aayaat dealing with the Attributes have meanings that contradict their apparent ones and no one knows them except Allaah.

Refuting this group is by the following points:

First, we ask them what they mean by "unspecific" by which they refer to all of the Aayaat of the Attributes. Do they mean the meaning is unspecific and hidden or do they mean that the actuality of how the Attributes are is unspecified?

If they mean the first meaning - which is in fact what they mean -then the Aayaat of the Attributes are not from this type because their meanings are clear and apparent. If what they were to mean is the second meaning, then it is true

[59] The point being made here is based on the fact that some of the Salaf explained that the Aayah could also be read as, "And no one knows its interpretation except Allaah and those firm in knowledge. They say...," indicating that Allaah knows the interpretation as well as those firm in knowledge.

that the Aayaat are of this type. This is because no one knows the actuality of the Attributes and how they are except Allaah (سبحانه وتعالى). This being said, it is not correct to refer to the Aayaat of the Attributes as being "unspecific" as mentioned in the Aayah above. Rather, the previously mentioned details must be kept in mind.

Second, by them saying that the interpretation mentioned in the Aayah is changing the word's apparent meaning to a different meaning that contradicts it; is not correct. This is a new definition to "interpretation" as mentioned in the Aayah. Neither the Arabs in general, nor the Companions among whom the Qur'aan was revealed in their language knew this to be the intended meaning. On the contrary, what was well known to them is that this interpretation could have two meanings:

1 - What is meant is the explanation, and the interpretation in this way was known to those possessing strong knowledge, such as Ibn Abbaas (رضى الله عنه) who said:

"I am one of those firm in knowledge who know its interpretation."[60]

Upon this meaning, many of the Salaf paused reciting after, "**...except Allaah and those firm in knowledge**" from the previous Aayah.

2 - What also could be meant is the actuality of something and its end result or outcome. Upon this meaning, the interpretation of what Allaah has informed us about regarding Himself, and regarding the Last Day is not actually known to us. The interpretation in this way is the actuality and how (His Attributes and the Last Day) really are - this is unknown to us, as Imaam Maalik and others have said regarding the Istiwaa and other such issues. Upon this meaning, most of the Salaf hold the pause in the recitation of the aforementioned Aayah to be, "And no one knows its interpretation except Allaah."

The third point in refuting these people is that Allaah revealed the Qur'aan for it to be pondered over. He encouraged us to reflect upon it in entirety, making no exception with the Ayaat of the Attributes. The encouragement to reflect upon it means that it is possible to arrive at its intended meanings; otherwise, it would be meaningless to reflect upon it. Pondering upon something means to gain more than empty speech; the speech of Allaah and His

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[60] See Tafseer Ibn Katheer (1/348).

Messenger (سبحانه و تعالى) are far above this. The encouragement is to reflect upon all of it with no exceptions. This shows that the Aayaat of the Attributes have real meanings and it is possible to reach them by reflecting upon them. The closest of people in understanding these meanings are the Prophet (سبحانه و تعالى) and his Companions. The Qur'aan was revealed in their language and they were the first people to reflect upon it, especially upon the most important part of the religion (knowing Allaah and His Attributes).

Aboo 'Abdur-Rahmaan as-Salamee said, "Those who used to read the Qur'aan upon Uthmaan ibn 'Affaan, 'Abdullaah Ibn Mas'ood, and others narrated to us that whenever they used to learn ten Aayaat from the Prophet (ill), they would not move on past them until they learnt them and what they contained of knowledge and action. We learned the Qur'aan, knowledge, and action at the same time." So knowing this, how is it practical to assume they were ignorant of the meanings of the Aayaat regarding Allaah's Attributes while this is the most important part of the religion?

Fourth, the statement of these people suggests that Allaah has revealed in His Book tests with clear wordings, yet empty in truth.

According to this, they are nothing more than mere alphabetical letters. This totally contradicts the wisdom of Allaah with which He has revealed the Book and sent the Messengers.

Note: It is now known from what has preceded that there could be three meanings of "interpretation:"

1 - It could mean an explanation and clarification of the meaning. This is the meaning according to most of the Tafseer scholars. From this is the Prophet's (سبحانه و تعالى) statement to Ibn 'Abbaas,

اللهم فقهه في الدين، وعلمه التأويل.

"Oh Allaah, give him understanding in the religion and teach him the interpretation."[61]

This meaning is well known to the scholars regarding the Aayaat of the Attributes.

[61] Recorded by al-Bukhaaree (143) and Muslim (2477).

2 - It could also mean the actuality of something. This meaning is known to be from the meanings of "interpretation" as used in the Qur'aan and Sunnah as in the Aayah,

هَلْ يَنظُرُونَ إِلاَّ تَأْوِيلَهُ

"**Do they await anything but its interpretation (the actuality)?**" [Sooratul-A'araaf, 7:53]

And His statement,

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

"**That is the best way and best for a final determination.**" [Sooratun-Nisaa, 4:59]

Therefore, the interpretation of the Aayaat of the Attributes upon this meaning is the true essence and actuality of them. This is known only to Allaah.

3 - The final meaning of "interpretation" is to change the apparent meaning of a word to another contradictory one. This is the meaning of modern speakers and others. This meaning is further broken down into two types: a correct and an incorrect meaning.

As for the correct type, it is to change the meaning of a word based upon a proof. An example of this is changing Allaah's statement

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّهِ مِنَ الشَّيْطَانِ الرَّجِي

"**So if you recite the Qur'aan, then seek refuge with Allaah from Shaytaan, the rejected.**" [Sooratun-Nahl, 16:98]

to make the meaning, "if you want to recite..."

As for the incorrect meaning, it is to change the meaning of a word with no proof. An example of this type is to change the meaning of the Istiwaa of Allaah on His Throne to mean "conquering" or to change the meaning of His Hand to "strength" or "favor" and other such distortions.

CHAPTER 23
{PART TOUR}
The Tafseer of the Qur'aan

The Categories of Deviant People Concerning the Belief in Allaah & the Last Day

It has been narrated that Ibn Abbaas (رضى الله عنه) said:

"The Tafseer (explanation) of the Qur'aan is by four means: the explanation known to the Arabs based upon the language, the explanation which no one is excused for being ignorant of, the explanation known to the scholars, and the explanation that only Allaah knows; whoever claims to know this final type is a liar."

1 - **The explanation known to the Arabs based upon the language:**
This is explaining the words of the language such as the meaning of Qur (menstruation), Namaariq (pillows), Kahf (cave), etc.

2 - **The explanation which no one is excused for being ignorant of:**
This is the explanation of the Aayaat which everyone is responsible to know - those of 'Aqeedah, or actions. Examples of this are to know Allaah by His Names and Attributes, knowing about the Last Day, purification, praying, Zakaah, etc.

3 - **The explanation known to the scholars:**
This is the explanation, which may not be known to others. Examples are, knowing the reasons for the revelation of specific Aayaat, the abrogating and abrogated Aayaat, the general and specific, the precise and the unclear, etc.

4 - **The explanation that only Allaah knows:**
This is the true essence and actuality of what Allaah has informed about Himself and about the Last Day. We understand the meanings of such things, yet we cannot perceive exactly how they are and will happen.

An example of this is that we understand the meaning of Allaah rising over His Throne, but we cannot perceive and comprehend how this actually happens. Another example is that we understand the meaning of fruit, honey, water, milk, and other things that Allaah has informed us they will be in paradise. However, we cannot perceive actually how they will be. Allaah says,

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاء بِمَا كَانُوا يَعْمَلُونَ

> **"And no soul knows what has been hidden for them of comfort for the eyes (satisfaction) as a reward for what they used to do."** [Sooratus-Sajdah, 32:17]

Ibn 'Abbaas said, "There is nothing in this life similar to what is in paradise except by the names."[62]

Knowing this, it is clear that there are some things in the Qur'aan that are known only to Allaah, such as the actuality of His Names, His Attributes, and what Allaah has informed of regarding the Last Day. As for the meanings of these things, we know them, otherwise there would be no meaning for us to be informed about them, and Allaah knows best.

[62] See az-Zuhd by Hannaad (1/51/8) and Tafseer Ibn Katheer (1/64).

CHAPTER 24

The Division of the People of the Qiblah Regarding the Aayaat &L Ahaadeeth of the Attributes

What is meant by "the people of the Qiblah" is anyone who prays towards the Qiblah (the direction of the Ka'bah in Makkah) which is anyone who associates themselves with Islaam.

The people of the Qiblah have split up into six groups regarding the Aayaat and Ahaadeeth dealing with Allaah's Attributes:

- Two groups who say they are to be taken upon their apparent meanings
- Two groups who say they are to be taken upon other than their apparent meanings
- And two groups who withhold from accepting either side

Two groups who say they are to be taken upon their apparent meanings

1 - A group who make Tashbeeh - those who make Allaah's Attributes similar to the attributes of the creation. Their methodology is complete falsehood. The Salaf have refuted them.

2 - A group, the Salaf, who accept them by their apparent meanings in a way that befit Allaah (صلى الله عليه و سلم). Their methodology is correct, based solely upon the proofs of the Qur'aan and Sunnah, and the intellect proves it as has previously been shown in Chapter 3 and 4.

The difference between these two groups is that the first makes Tashbeeh, and the second deny this.

Thus when someone who makes Tashbeeh says of Allaah's Knowledge, His decent to the lowest heaven, or His Hand, for example, "I cannot comprehend this Knowledge, descent, or a Hand except with what is similar to those of the creation," then the reply to this is from various points:

Firstly, The intellect and that which has been revealed both prove the difference between the Creator and the creation in all of His Attributes. The Attributes of the Creator befit Him and those of the creation befit them. From the revealed proofs indicating this difference is the statement of Allaah:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ

"There is nothing like Him, and He is the Hearing, the Seeing." [Sooratush-Shooraa, 42:11]

And His statement,

أَفَمَن يَخْلُقُ كَمَن لاَّ يَخْلُقُ أَفَلا تَذَكَّرُونَ

"Is He who creates similar to he who cannot create? Will you not remember?" [Sooratun-Nahl, 16:17]

From the intellectual proofs is that, how could the Creator, perfect in all aspects, Perfection being part of His Self, be similar to the deficient creation, deficiency being part of their very selves while they are in need of One who will complete them?

Secondly, it is replied, "Don't you comprehend that Allaah's very Self is not similar in any way to those of the creation?" No doubt, there is no similarity; so likewise, one should understand that Allaah has Characteristics and Attributes that in no way resemble those of the creation. The belief in Allaah's Self is the same as in His Attributes; whoever makes a distinction between them is in contradiction.

Thirdly, we witness ourselves that there are some attributes of the creation which have the same names, yet are different in how they actually are. The hand of a person is not the same as an animal's hand. Hence, if it is possible for the attributes of the creation to be different amongst themselves while still having the same names, then the difference between the attributes of the creation and the Creator is even more so. It is incumbent to accept this difference.

Two groups who say they are to be taken upon other than their apparent meanings

They deny that Allaah has any Attributes affirmed to him or they deny some of them or they affirm certain situations, yet not actual Attributes controlling them.

1 - A group who make Ta'weel (misinterpretation) such as the Jahmiyyah and others who change interpret the texts of the Attributes to specific meanings they choose. An example is their changing the meaning of Allaah's Hand to mean His "favor" or His Istiwaa to mean "conquering" and other misinterpretations.

2 - A group who make Tajheel (accusing others as being }ahl or ignorant) and who claim that only Allaah knows what is intended by the texts of His Attributes, yet they do know, as they claim, that He did not intend by these texts other, outward Attributes. This statement of theirs is contradictory. Their saying that they know He did not intend outward Attributes directly contradicts their belief that only Allaah knows the meanings of the texts. The belief that only Allaah knows the meanings is one that causes the person to neither confirm nor deny any Attributes.

The difference between these two groups is that the first affirms meanings to the texts of Allaah's Attributes, yet they oppose their apparent meanings. As for the second group, they claim only Allaah knows their meanings without affirming them. They also say that Allaah did not intend by these texts actual Attributes of Himself.

Two groups who withhold from accepting either side:

1 - A group that alleges the meanings of the texts may or may not affirm Attributes to Allaah that befit Him. Many Fiqh scholars and others are from this group.

2 - A group who deny all of this with their hearts and tongues. They do not even read the Qur'aan and Ahaadeeth.

The difference between these two is that the first group confirms that the texts of Allaah's Attributes could possibly mean actual attributes that befit Him or they may not. The second group makes no decision at all, and Allaah knows best.

CHAPTER 25

The Evil Names with Which the People of Innovation Refer to the People of the Sunnah

From the wisdom of Allaah is that He made for every Prophet an enemy from the criminals, preventing the truth as much as they can with words and actions. They do this by various means of plots and plans, doubts and dubious beliefs, false calls. Allaah decreed this so for the truth to be made clear despite this, so that it manifests and rises above all falsehood. The Prophet (صلى الله عليه و سلم) and his Companions met much of such opposition as Allaah (سبحانه و تعالى) said,

وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذًى كَثِيراً

"You will surely hear from those who were given the scripture before you and from the Mushrikoon much abuse." [Soorah Aali-'Imraan, 3:186]

Those oppressive Mushrikoon used to refer to the Prophet (صلى الله عليه و سلم) and his Companions with defamatory, slanderous, and sarcastic names such as magician, insane, fortune-teller, liar, etc.

As the people of knowledge and Eemaan are the inheritors of the Prophets, they were subjected, by the people of innovation and influential speech, to the same of which the Prophet (صلى الله عليه و سلم) and his Companions were from the Mushrikoon. All of these sects refer to the people of the Sunnah with names of slander and sarcasm that Allaah has made them free from. They do this either out of ignorance of the truth, assuming the correctness of what they themselves are upon and the falsehood the people of the Sunnah are upon; or they do this from evil intentions trying to alienate them and drive others away from them. They arrogantly adhere to their opinions knowing their own corruption.

The Jahmiyyah and their followers who make Ta'teel (denying Allaah's Names and Attributes) call the people of the Sunnah, "Mushabbihah," alleging that by affirming the Attributes, they are making Allaah similar to His creation.
The extreme Shee'ahs refer to them as "Nawaasib" (enemies) because they ally themselves with Aboo Bakr and 'Umar just as they (the Shee'ahs) claim to ally themselves with the family of the Prophet (صلى الله عليه و سلم). They profess that anyone who allies with Aboo Bakr or 'Umar then he is an enemy of the Prophet's

family. For this, they used to say, "There is no alliance except by remaining free from." They mean that there is no allegiance to the family of the Prophet (صلى الله عليه وسلم) except by remaining free of Aboo Bakr and 'Umar!

The people who do not believe in the Qadr (pre-decree) of Allaah refer to the people of the Sunnah as "Mujbarah" - those who believe people are forced to do actions by Allaah with no choice of their own. This is the result of believing in the QadV, as these people claim.

The Murjiah., those who claim nothing of action diminishes one's Eemaan, call the people of the Sunnah "Shakkaak" (doubters) because the concept of Eemaan to them is nothing more than the professing it with the heart. To make exceptions that Eemaan can be decreased is a doubt to these Murjiah.

The people of influential speech and logic refer to the people of the Sunnah as "Hashwiyyah" or those who are useless, with no benefit in them. They also call them "Nawaabit" which are weeds that grow with no benefit in them. They call them "Ghuthaa" or scum which flood carries of filth. These people of logic and reasoning use such names because they claim that anyone who does not encompass the knowledge of logic as they do, then he has no real certainty about anything - they are useless with there being nothing good about them.

The truth is that this type of knowledge which they boast about actually is nothing compared to the truth just as the Shaykh (Ibn Taymiyyah)said in his book, ar-Radd 'alaa al-Mantiqieen, "I have always known that no intelligent person needs Greek logic nor does it benefit a stupid person."[63]

[63] See Majmoo' al-Fataawaa (3/52).

CHAPTER 26
{PART ONE}
Islaam & Eemaan

Islaam linguistically means "obedience" and "submission."

In Islaamic terminology, it is when the servant submits and surrenders entirely to Allaah outwardly and inwardly, obeying His commands, and avoiding what He has forbidden. It includes all of the religion. Allaah (سبحانه و تعالى) said,

وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً

"And I am pleased for you Islaam as a religion." [Sooratul-Maa'idah, 5:3]

And He said,

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ

"Indeed, the religion in the sight of Allaah is Islaam." [Soorah Aali-'Imraan, 3:19]

And He (سبحانه و تعالى) said,

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِيناً فَلَن يُقْبَلَ مِنْهُ

"Whoever desires other than Islaam as a religion, never will accepted from him." [Soorah Aali-'Imraan, 3:85]

As for Eemaan, it linguistically means to "believe." In this meaning, Allaah said,

وَمَا أَنتَ بِمُؤْمِنٍ لِّنَا

"But you would not believe (have Eemaan in) us." [Soorah Yoosuf, 12:17]

Islaamically, Eemaan is acceptance of the heart, which necessitates acceptance in statement and action. It is a belief, a statement, and an action - a belief of the heart, a statement of the tongue, and action of the heart and limbs.

The proof that all of this enters under the term Eemaan is the statement of the Prophet (صلى الله عليه و سلم),

الإيمان أن تومن بالله، وملاءكته،وكتبه، ورسله، واليومالآخر، والقدر خيره وشره

"Eemaan is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and pre-decree - the good and bad of it.'[64]

And his statement:

الإيمان بضع وسبعون شعبة، فأعلاها قول: لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياءشعبة من الإيمان.

"Eemaan is made up of seventy-something parts, the highest of which is the statement, 'Laa ilaaha ilia Allaah.' The lowest part is to remove something harmful from the path, and shyness is a part of Eemaan"[65]

Eemaan in Allaah, His Angels, etc. is the belief of the heart.

The statement, "Laa ilaaha ilia Allaah" is a statement of the tongue.

Removing something harmful from the path is an action of the limbs.

Shyness is an action of the heart.

With this, it is known that Eemaan includes the entire religion. So, there is no difference between it and Islaam. In this way, each one means the same as the other when used separately. However, when they appear together, Islaam is explained as an outward submission of the tongue and actions of the limbs. It occurs from both, a believer with complete Eemaan, and a believer with weak Eemaan.

Allaah (سبحانه و تعالى) said:

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[64] See al-Bukhaaree (50) and Muslim (9).
[65] Recorded by al-Bukhaaree (9) and Muslim (35).

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

"The Bedouins say, "We have believed (Eemaan)." Say, "You have not yet believed; but say (instead), 'We have submitted (Islaam),' for faith (Eemaan) has not yet entered your hearts." [Sooratul-Hujuraat, 49:14]

Based upon this, even a hypocrite would be called a Muslim outwardly, yet remain a disbeliever inwardly.

Eemaan (when it comes together with Islaam) is explained as inward submission, which is the belief and acceptance of the heart and its action. This occurs only with a true believer, as Allaah (Taa'laa) said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَاناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ
الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
أُوْلَـئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

"The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith (Eemaan)', and upon their Lord they rely - the ones who establish prayer, and from what We have provided them, they spend. Those are the true believers."[Soorah al-Anfaal, 8:2-4]

With this meaning, Eemaan is a higher level. So every believer (with Eemaan) is a Muslim (with Islaam), yet the opposite is not the case.

CHAPTER 26
{PART Two}
The Increasing and Decreasing of Eemaan

Islaam & Eemaan

From the base beliefs of Ahlus-Sunnah wal-Jamaa'ah is that Eemaan increases and decreases. Both, the Qur'aan and Sunnah prove this.

From the Qur'aan is Allaah's (سبحانه وتعالى) statement,

لِيَزْدَادُوا إِيمَاناً مَّعَ إِيمَانِهِمْ

"...so they would increase in Eemaan along with their (present) Eemaan" [Sooratul-Fath, 48:4]

From the proofs of the Sunnah is the saying of the Prophet (صلى الله عليه وسلم),

ما رأيت من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداكن.

"I have not seen anyone more deficient in intelligence and religion - perhaps deterring a determined, wise man - than one of you.[66]

Within the Aayah is the proof of the increasing of Eemaan, and in the Hadeeth is the proof of decreasing in religion.

Every text proving the increase of Eemaan also includes a proof for its decrease and vice-versa, because they are both connected. It is not logical that one could be present without the other.

It has been confirmed that the Companions used to say this; it is not known that one of them opposed this belief. The Salaf were agreed upon this. Ibn "Abdul-Barr said, "As for Eemaan increasing and decreasing, the people of the narrations and the scholars of Fatawaa in all the lands held this belief." Two different narrations have been mentioned from Imaam Maalik regarding the decrease of Eemaan: one that he remained silent, and the second is agreement with the majority.

[66] Recorded by al-Bukhaaree (304) and Muslim (80).

There are two sects who oppose this fundamental belief:

First: The absolute Murjiah who say that Eemaan is nothing but to profess it with the heart. They claim this acceptance of the heart never wavers, so according to them, the wicked and just are both at the same level of Eemaan.

Second: Those who follow only the texts of threats and warnings from the Mu'tazilah and the Khawaarj. They expel Muslims who commit major sins entirely from any association with Eemaan. They say that Eemaan is either completely present or completely nonexistent, and they deny that one person could be at a higher level than another.

Both of these groups are refuted by legislative proofs and intellectual ones.

As for the legislative proofs, some texts proving the increasing and decreasing of Eemaan have already preceded.

As for intellectual proofs, we say to the Murjiah, that their statement of Eemaan being merely acceptance of the heart, never wavering or changing, then this is disproved by what has already been mentioned. It is contrary to what the Qur'aan and Sunnah establish of statements and actions all entering into Eemaan.

In addition, their statement that the acceptance of the heart never changes is contrary to the senses. It is known to everyone that conviction of the heart is only based upon knowledge, and no doubt, knowledge varies depending on its sources. The information relayed by one person is not as trustworthy as if it were relayed by two and likewise. Furthermore, whatever knowledge people gain by hearing of any matter is in no way comparable to actually witnessing it. So certainty is of varying levels as is well known, even a single person may find himself at some times and situations stronger in certainty than at other times.

Thus, we wonder how it is correct to rationally assume two men could be exactly equal: one remaining constant upon obedience to Allaah, avoiding disobeying Him; when a notion to sin occurs to him, he immediately gives it up and repents to Allaah. And the other wasting all chances to carry out what Allaah has made obligatory on him, committing what Allaah forbids him, yet not perpetrating deeds which take him into disbelief - how could these two be equal in Eemaan!

To those who only focus on the texts of threats, warnings, and punishments, we say their statement that one who commits a major sin leaves Eemaan totally; this is in contradiction to what the Qur'aan and Sunnah prove. If this is clear, how could we conclude that two people are exactly equal when one fulfills his obligations, seeking Allaah's reward and avoids sins, the other oppresses himself by doing what Allaah forbids him to do, and he leaves his obligations, although not committing acts that cause him to disbelieve?

Assuming we say that a Muslim who commits major sins does in fact leave Eemaan, yet how could we say two people are the same in Eemaan, one seeking the reward of Allaah, and the other from those foremost in doing righteous deeds by Allaah's help?

CHAPTER 26
{PART THREE}
The Ways of Increasing & Decreasing Eemaan

Islam & Eemaan

There are many ways to increase one's Eemaan (faith in Allaah, His Books, His Messengers, etc.). Some of them are as follows:

1. **Knowing Allaah's Names and Attributes:** Indeed, each time the servant's knowledge of them increase, knowing what they mean and their effects, then his Eemaan in his Lord likewise increases as well as his love and honor for Him.

2. **Reflecting upon Allaah's signs in the universe as well as His Aayaat:** Whenever the servant reflects upon them, thinking deeply over what they include of Perfect Capability and Supreme Wisdom, then no doubt his Eemaan and certainty will increase.

3. **Performing actions of obedience, seeking nearness to Allaah:** Eemaan increases according to the quality, quantity, and type of deed. Whenever the deed is performed in the best way, the increase in Eemaan is greater because of it. And the quality of the action is increased in righteousness by sincerity and following of the Sunnah.

As for the type of action, those actions Allaah has ordered their performance are better than the optional ones. Some acts of obedience are better than others are - the greater the action, the greater the increase in Eemaan. As for the quantity of actions, Eemaan also increases according to it because action is itself a part of Eemaan so surely, when the quantity increases, so does Eemaan.

4. **Abandoning sins, fearing Allaah:** Whenever the urge to commit a sin is stronger, the increase in Eemaan by abandoning it is even greater. This is because suppressing a strong desire to sin is an indication of the strength of Eemaan present within the servant. He gives precedence to what Allaah and His Messenger like over what his own soul desires.

There are also many ways for one's Eemaan to decrease. Some of them are as follows:

1. **Remaining ignorant of Allaah and His Names and Attributes.**

2. **Negligence and turning away from reflecting upon the Aayaat of Allaah, His rules, and His signs throughout the universes**: This results in a sickness of the heart or its death due to being overcome with desires and false beliefs.

3. **Committing acts of disobedience to Allaah:** Eemaan decreases according to the type of action, its degree of sin, considering it to be insignificant, and the strength or weakness of one's urge to commit it.

As for the type of action and the degree of sin, then surely the decrease in Eemaan by committing major sins is greater than minor sins. It decreases, for example, more by the murder of an innocent person than stealing one's wealth. As well, it decreases more by committing two sins than only one, and so on.

As for considering a sin to be insignificant, this occurs from a heart that considers the One he is disobeying to be insignificant, having little or no fear of Him; this causes the decrease in Eemaan to be that much greater. Alternatively, the decrease in Eemaan is less when the notion to sin occurs to a heart that honors Allaah, fearing Him yet he just happened to make a mistake and sin.

The strength of the urge to sin also has to do with the decrease in Eemaan. If a person commits a sin while having only a weak urge or desire to do it, then his Eemaan decreases significantly more than one whose urge is much stronger. For this reason, a poor person behaving arrogantly, and an elderly man committing adultery is a greater sin than the arrogance of a rich and powerful man or a young man committing fornication, as in the Hadeeth,

ثلاثة لا يكلمهم الله، ولا ينظر إليهم يوم القيامة، ولا يزكيهم، ولهم عذاب أليم.

> **"There are three people whom Allaah will not even speak to, He will not look at them on the Day of Resurrection, He will not purify them, and they will have a painful punishment..."**[67]

[67] Recorded by Muslim (107) and at-Tabaraanee. Al-Haythamee and al-Mundhiree said the men in the chain of narrators are the quality of those in an authentic chain. Al-Albaanee declared it Saheeh in Saheeh at-Targheeb (1788).

He then went on to mention the three types of people including a grey-haired, elderly fornicator and a poor arrogant person due to the weakness of their urge to commit the sins.

4. **Abandoning acts of obedience to Allaah:** The decrease in Eemaan is according to the degree of the act of obedience. So if the level of obligation is of a higher degree, then the decrease in Eemaan higher. Perhaps one could lose Eemaan totally such as is abandoning prayer.

The decrease in Eemaan for abandoning acts of obedience is of two types: the type that the person could be punished for, such as leaving an obligation with no excuse; and the type that one will not be punished for, such as leaving an obligation due to a legislative or legitimate excuse; or leaving an optional act of obedience. Examples of the second type would be a woman leaving prayer due to her menses or a person leaving the optional forenoon (Duhaa) prayer, and Allaah know best.

CHAPTER 26
{PART FOUR}
Istithnaa Regarding Eemaan

Islaam & Eemaan

Istithnaa (making an exception) regarding Eemaan means to say, I am a believer inshaa Allaah (if Allaah wills).

The people have differed over whether one should add "...if Allaah wills." They are of three different beliefs.

1. **Saying it is not to be done:** This is the belief of the Murjiah and the Jahmiyyah and those like them. The basis of this statement is the belief that Eemaan is itself only one thing that a person knows within himself; it is only an acceptance of the heart. If a person says, "...if Allaah wills," then this would be a proof of doubting this acceptance, as they claim. For this reason, they refer to people who do make this exception as "Doubters."

2. **Saying it must be done:** This statement is based upon two beliefs.

First: The belief that Eemaan is something that a person dies upon; either a person is a believer or a disbeliever based upon what he dies upon. This is something within every person's future and unknown to them so no one could possibly be resolved upon and certain of. Many modern speakers hold this opinion. However, it is not known that any of the Salaf used to hold this opinion. They used to be of the second belief:

Second: The belief that complete Eemaan includes performing all commandments, avoiding all sins. This is something that no person can be certain about himself. If he claims this, then he is purifying himself and testifying that he is among the righteous. This would mean that he is testifying that he is from the people of paradise, which is not permissible.

3. **Details must be explained:** If adding, "...if Allaah wills," results from a doubt that not even the foundation of Eemaan exists within one's heart; then this is not permissible. Rather, it is disbelief because Eemaan is a conviction and doubt contradicts this conviction. If saying this results from a fear of purifying oneself and a fear of testifying that one has fulfilled complete Eemaan in statement, action, and beliefs; then this is a required fear. If saying "...if Allaah

wills," is for the purpose of seeking blessings by mentioning Allaah's complete control and will, and that whatever of Eemaan is present in one's heart is only by the will of Allaah; then this permissible.

Adding the Istithnaa for this reason does not contradict the actualization of Eemaan. Making such an addition has been made upon such matters that are certain such as Allaah's statement,

لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاء اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ

"You will surely enter al-Masjid al-Haraam (the Masjid of the Ka'bah), if Allaah wills, in safety, with your heads shaved and (hair) shortened, not fearing (any body)." [Sooratul-Fath, 48:27]

With this explained it is clear that making an absolute judgment for or against Istithnaa regarding Eemaan is not correct. Rather, the previous details must be explained, and Allaah knows best.

May Allaah bestow peace and prayers upon our Prophet Muhammad, his family, and his Companions.

Written on the seventh of the month Thul-Qi'dah in the year 1380 Hijrah.

All praise and thanks to the One by whose favor righteous deeds are completed.

-The Author
(Muhammad ibn Saalih al-'Uthaymeen)

Appendix for Explanation of a Summary of 'Aqeedatul Hamawiyyah:

Ibn Taymiyyah on Trial

Ibn Taymiyyah on Trial:
[A Complete Undoing of Recycled Jahmee Polemic][68]

With the name of Allaah, the Most Merciful, the Bestower of Mercy: A mentioning of what occurred concerning this blessed 'Aqeedah[69] from studies which were made evident by its compiler to the opponents.

The Shaykh, 'Alamud-Deen mentioned that the Shaykh (i.e. Ibn Taymiyyah) - may his secret be sanctified - spoke in the gathering of the ruler, al-Afram, when he was asked about his creed. So, the Shaykh presented his 'Aqeedatul-Waasitiyyah. He said: I wrote this approximately seven years ago, before the arrival of the Tatars to Shaam. So I read it in the gathering.

Then, 'Alamud-Deen mentioned from the Shaykh, that he said: The reason for writing it was that one of the judges of Waasit, from the people of goodness and Religion, complained to me about the condition of the people in his land, within the state of the Tatars. He complained about the overwhelming condition of ignorance and oppression and the obliteration of the Religion and knowledge. So he asked me to write for him an 'Aqeedah. So I said to him, "Indeed, people from amongst the Imaams of the Sunnah have already written works of 'Aqeedah." So he persisted in the request and said, "I would not like, except an 'Aqeedah that you have written." So I wrote this 'Aqeedah for him whilst I was sitting after 'Asr.

Therefore, the leader pointed to the author, so he read it to those who were present, word for word. So some of them objected to my statement in it, "And from Eemaan in Allaah is to have Eemaan in whatever Allaah has described Himself with and in whatever His Messenger (صلى الله عليه و سلم) has described Him with; without Tahreef (distortion), nor Ta'teel (denial), nor Takyeef (asking how), nor Tamtheel (likening)." So the intended meaning of this was to negate Ta'weel, which is to direct the word away from its apparent meaning, either by obligating that, or by merely making it permissible.

[68] Taken from Majmoo'atur-Rasaa'ilil-Kubraa (1/413-421).

[69] Referring to the book, al'Aqeedatul-Waasitiyyah and the subsequent debate which took place concerning it, when Ibn Taymiyyah's adversaries took him to court for what they perceived as grave errors in 'Aqeedah.

So I said: "Indeed, I amended the term, 'Ta'weel' to the term, 'Tahreef because Tahreef is a term that has been rebuked in the Qur'aan. Hence, I strove to follow the Book and the Sunnah with this confinement. Thus, I negated what Allaah rebuked from Tahreef. I did not mention within it the word Ta'weel, because the term has a number of meanings, as I have explained in its proper place from al-Qawaa'id. So the meaning of the term Ta'weel in the Book of Allaah is not the same meaning of Ta'weel employed in conventional usage by the latecomers from amongst the people of Usool (basic principles) and Fiqh. Moreover, this is not the meaning of the term Ta'weel employed in conventional usage by many of the people of Tafseer and the Salaf."

And I said to them: "I mentioned the negation of Tamtheel, but I did not mention Tashbeeh (resemblance), because Tamtheel has been negated by Allaah in the text of His Book, where He said,

لَيْسَ كَمِثْلِهِ شَيْءٌ

"There is nothing like unto Him." [Sooratush-Shooraa, 42:11]

So they took to mentioning the negation of Tashbeeh and Tajseem (attributing a body to Allaah), and they exaggerated greatly concerning this. So they raised objections with what some of the people have attributed to us from that.[70]

So I said, "My statement, 'without Takyeef, nor Tamtheel,' negates all falsehood. I only chose these two terms, because the negation of Takyeef has been narrated from the Salaf, as was stated by Rabee'ah (d.136H), Maalik (d.179H), Ibn 'Uyaynah (d.197H) and other than them. This is the statement that the scholars have received by acceptance, "Istiwaa '(ascension of Allaah above the Throne) is known, and the Kayf (modality) is unknown. It is obligatory to have Eemaan in it, and to ask about it is an innovation."[71] So these Scholars of the

[70] Refer to Ibn Taymiyyah al-Muftaree 'alayhi (p. 50-68).

[71] Rabee'ah ar-Ra'ee (d.136H) said, "Al-Istiwaa' is not unknown, and how it occurs is not comprehendible, and from Allaah is the Message, upon the Messenger is to convey and upon us is to affirm." Related by al-Bayhaqee in al-Asmaa' was-Sifaat (no. 516) and al-Laalikaa'ee in Sfuzrh Usoolul-I'tiqaad (no. 665), Ibn Taymiyyah said in Majmoo'ul-Fataawaa (5/365), "It is established from Rabee'ah." He also said in al-Hamawiyyah (p. 80), "Al-Khallaal narrated it with an Isnaad, all of whom are Thiqaat." Imaam Maalik (d.179H) said, "Al-Istiwaa' is known, and how is unknown, and to have Eemaan (faith) in it is obligatory, and to question it is an

Salaf agreed that the Kayf (modality) was not known to us. Therefore, I negated that in following the Salaf of the Ummah. Additionally, this is negated by the text. So performing Ta'weel upon the Aayaat pertaining to the Attributes enters into the reality of the One being described, but the reality of His Attributes are not known. So this is from the Ta'weel that is not known, except to Allaah, as I affirmed in the sole principle I mentioned concerning Ta'weel, its meaning and the difference between our knowledge of the meaning of speech and between our knowledge of its Ta'weel.[72]

Likewise, Tamtheel has been negated in the text and in ancient consensus, in addition to the sound intellectual proof for its negation and for the negation of Takyeef. Therefore, Allaah made it unknown to mankind."

So whilst speaking about that, I mentioned the speech of al-Khattaabee, where he mentioned that this was the Madhhab of the Salaf. It is to pass along the Aayaat pertaining to the Attributes and their Ahaadeeth upon their apparent meaning, along with negating the Kayfiyyah (modality) and Tashbeeh from them.[73] So the speech concerning the Attributes is a branch of speech concerning the Dhaat (Essence).[74] I mentioned this in following his (al-Khattaabee) example

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innovation." Then he said to the questioner, "I do not think, except that you are an evil man." So he ordered him to be expelled. Related by al-Bayhaqee in al Asmaa' was-Sifaat (p. 516) with the wording, "Al-Istawaa' is not unknown and how is unknown, to have Eemaan in it is obligatory and to question it is an innovation." Al-Bayhaqee also relates (p. 516), as does ad-Daarimee in ar-Radd 'alal-Jabmiyyah (p. 55) - with a good Isnaad, as Ibn Hajr says in Fathul-Baaree (13/406) - that Imaam Maalik said, "The Most Merciful ascended as He Himself described, and it is not to be asked 'How?' Since how is unknown." A complete study of the various statements of the people of knowledge concerning this is found in Muhadhdhab Ijtimaa'ul-Juyooshil-Islaamiyyah (p. 83-84).

[72] The author discusses this in detail in his book al-lkkel fil-Mutashaabih wat-Ta'weel, and it is published.

[73] Stated al-Khattaabee (d.388H), "The Madhhab of the Salaf with regards to the Attributes of Allaah is to affirm them as they are 'alaa dhaahir (with their apparent meaning), negating any Tashbeeh (resemblance) to them, nor Takyeef (asking how they are)." Refer to Mukhtasirul-'Uluww (no. 137).

[74] Al-Khateeb al-Baghdaadee (d.463H) said, "So the basic principle (Asl) is that speech about the Attributes is speech about the Essence (Dhaat) of Allaah, so it follows it in that and takes it as a model of example. So when it is known that the affirmation of the Lord of the Worlds, the Mighty and Majestic, is affirmation of existence, then likewise, affirmation of His Attributes is only an affirmation of existence, not an affirmation of limitation (Tahdeed) and modality (Takyeef). So when we say, 'Allaah has a Hand, Hearing and Seeing,' then these are only Attributes that Allaah has affirmed for Himself. And we do not say that the meaning of Hand is power, nor do we say that the meaning of Hearing and Seeing is knowledge. And we do not say that these are bodily limbs and tools to perform actions. Rather, we say that it is obligatory to affirm them, but to make

and in conforming to his precedence. So since affirmation of the Dhaat (Essence) is affirmation of Wujood (existence), not affirmation of Takyeef, then likewise, affirmation of the Attributes is affirmation of existence, not affirmation of Takyeef.

So one of the elder opponents said, "So at that point it becomes permissible to say that He is a Jism (body), who is not like the Ajsaam (bodies of the creation)."

So some of the nobles and I said to him: "It can only be said that Allaah is to be described with whatever He described Himself with and with whatever His Messenger (صلى الله عليه وسلم) has described Him with. And there does not exist in the Book and the Sunnah anything to indicate that Allaah is a Jism, such that this could become obligated. And the first one to say that Allaah is a Jism was Hishaam Ibnul-Hakam ar-Raafidee. And as for our statement, then it is the moderate path amongst the sects of the Ummah, just as the Ummah is the moderate path amongst the rest of the nations. So they are the moderate path in the issue of the Attributes of Allaah amongst the people of Ta'teel: the Jahmiyyah and the people of Tamtheel: the Mushabbihah"[75]

So it was said to me, "You have written the belief of Imaam Ahmad (d.241H)." And they wished to end the dispute with the excuse that this was a Madhhab that was followed.

Tawqeef (stopping at the texts of the Book and the Sunnah) of what is mentioned concerning them." Refer to Dhammut-Ta'weel (no. 15) of Ibn Qudaamah and al-'Uluww (p. 185) of adh-Dhahabee.

[75] **BENEFIT - AN ADMISSION OF GUILT:** What you have witnessed here, dear reader, is an indispensable proof that Shaykhul-Islaam did not enter into Tajseem, Tashbeeh, nor Tamtheel. And how could this be doubted, since even the principal callers to innovation in our times have been forced to admit this. Read the statement of Dr. Sa'eed Ramadaan al-Bootee - an avowed enemy of the Salafee creed, "And we are amazed when we see the extremists declaring Ibn Taymiyyah, may Allaah have mercy upon him, of being a disbeliever. And also at their saying that he was one who held Allaah to be a body (Jism). I have studied hard and long in order to to see where I could find a statement or a word from Ibn Taymiyyah that he wrote or said which would indicate that he held Allaah to be a body, as has been quoted from him by as-Subkee and others, and I have not found anything from him like this. All I found was his statements in his Fataaivaa, 'Indeed, Allaah has a Hand as He said and has arisen over the Throne as He said, and He has an Eye as He said.'" And he (al-Bootee) said, "I referred to the final work written by Abul-Hasan al-Ash'aree, allbaanah and I found him saying exactly what Ibn Taymiyyah said." Refer to Nadwah Ittihaahaatul-Fikril-lslaamee (p. 264-265).

So I said, "I have not related anything, except the 'Aqeedah of all the Salafus-Saalih, not just Imaam Ahmad specifically."

And I said: "Indeed, I granted respite to those who opposed me in anything from it for three years. So even if they were to come with a single word from the three early generations in opposition to what I had mentioned, then I would repent from that. And it was upon me to bring the statements of all of the groups from amongst the three early generations in agreement with whatever I had mentioned, from the Hanafiyyah, the Maalikiyyah, the Shaafi'iyyah, the Hanbaliyyah, the Ash'ariyyah, the Ahlul-Hadeeth and other than them."

Then, the disputant sought speech concerning al-Harf (letters in the Qur'aan)[76] and as-Sawt (voice).[77]

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[76] From Ibn 'Abbaas who said, "When Jibreel was sitting with the Prophet (صلى الله عليه و سلم) he heard a strange sound from above, so he raised his head and said, "This is a door from the sky that has been opened today, it has never been opened, except upon this day." So an angel descended from it, so he said. "This is an angel that has descended to the earth; it has never descended except today." So he greeted them and said, '1 give you glad tidings of two lights that I have come to give you, they have not been given to anyone before you, al-Faatihah and the last Aayah of al-Baqarah. You will not recite a letter from them, except that it will be given to you." Related by Muslim (no. 806), an-Nisaa'ee (2/138), al-Haakim (1/558-559) and Ibn Hibbaan (no. 766).
'Abdullaah Ibn Mas'ood said, "Learn the Qur'aan. Verily every letter from it that is written, ten rewards are obtained, and ten sins are expiated. I do not say that 'Alif Laam Meem,' is ten, rather, I say that Alif is ten and Laam is ten, and Meem is ten." Related by Ibn Abee Shaybah (10/461). Shu'ayb Ibn Habhaab said, "Whenever a man used to recite with Abul-'Aaliyah (d.90H), and he did not recite as he recited, rather, he said, "As for me, then I shall recite it as such and such." He said, "So I mentioned that to Ibraaheem an-Nakha'ee, so he said, 'I see that your Companion has heard that whoever disbelieves in a single letter from it, then indeed he disbelieves in all of it." Related by Ibn Abee Shaybah (10/513-514) and by Ibn Jareer in his Tafseer (no. 56).
[77] The Imaams of the Salaf used to affirm as-Sawt (Voice) for Allaah. Stated 'Abdullaah Ibn Ahmad Ibn Hanbal, 'I asked my father - rahimahullaah - about a people who say, 'When Allaah spoke to Moosaa ('alayhis-salaam), He did not speak with a voice.' So my father said, 'Of course! Indeed, your Lord the Mighty and Majestic spoke with a voice. We relate these Ahaadeeth as they have come." Related by 'Abdullaah in as-Sunnah (no. 533). Imaam Aboo Bakr al-Marroodhee, the companion of Ahmad Ibn Hanbal, said, "I heard Abaa 'Abdullaah - meaning Ahmad - and it was said to him that 'Abdul-Wahhaab was speaking and he had said, "Whosoever claims that Allaah spoke to Moosaa without a voice, then he is a Jahmee, and an enemy of Allaah, and an enemy of Islaam.' So Aboo 'Abdullaah said, 'How beautiful is what he has said, may Allaah pardon him." Related by al-Khallaal from al-Marroodhee, refer to Dar'ut-Ta'aamd (2/37-39) of Ibn Taymiyyah. 'Abdullaah Ibn Ahmad said, "I said to my father, 'Verily there are those who say that Allaah did not speak to Moosaa with a voice.' So he said, "These are the heretical Jahmiyyah, they only use Ta'teel (denial)," and he mentioned the narrations in opposition to their statement." (12/368). Refer to Majmoo'ul-Fataawaa

So I said: "That which has mentioned about Ahmad and his companions that they held the voices of the reciters and the letters inside the written copies to be ancient and eternal (qadeemun azlee) is a fabricated lie. This was not stated by Ahmad, or by any of the Muslim Scholars." So I brought out notebooks, and in them was what Aboo Bakr al-Khallaal (d.311H) mentioned in his book, as-Sunnah from Imaam Ahmad. And there was included in them what was collected by his companion, Aboo Bakr al-Marwazee (d.294H), from the speech of Ahmad and the speech of the Imaams of his time. It was mentioned that whosoever stated, 'My recitation of the Qur'aan is created,' then he is a Jahmee. And whosoever said, 'My recitation is not created,' then he is an innovator.
I said: "So what about the one who says, 'My recitation is eternal?' And what about the one who says, 'My recitation is ancient?!'"

So the disputant said, "Indeed, he attributes to Ahmad people from the Hashawiyyah, the Mushabbihah and their like who spoke with such."

So I said: "The Mushabbihah and the Mujassimah outside the companions of Imaam Ahmad are greater in number than those amongst his companions. So all of these Kurdish groups are Shaafi'iyyah, and they have within them Tashbeeh and Tajseem the likes of which is not found amongst the other groups. And the people of Jeelaan are Shaafi'iyyah and Hanbaliyyah. So as for the pure Hanbaliyyah, then they do no possess that which other than them possess. And the Karraamiyyatul-Mujassimah are all Hanafiyyah."

And I said to him: "Who from amongst my companions is Hashawee with the meaning that you desire, al-Athram? Aboo Daawood al-Marwazee.7 Aboo Bakr al-Khallaal (d.311H)? Aboo Bakr Ibn 'Abdul-'Azeez? Abul-Hasan at-Tameemee? Ibn Haamid (d.403H)? Al-Qaadee Aboo Ya'laa (d.458H)? Abul-Khattaab? Ibn 'Aqeel?" And I raised my voice and said: "Name them! Reply to me, who are they?!

Is it with that lie and fabrication of Ibnul-Khateeb[78] upon the people with regards to their Madhaahib that you nullify the Sharee'ah and obliterate the signposts of the Religion; just as he and other than him quoted from them that they would say: 'The ancient Qur'aan is the voices of the reciters and the letters in the written copies, and that the voice and the letters are ancient and eternal.'

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[78] Here, the author is referring to al-Fakhr ar-Raazee.

Who has said this? And in which books is this found stated by them? Speak to me! And likewise, from which of them has it been quoted that they said Allaah will not be seen in the Hereafter, despite conforming to what he claims and the introduction that has been quoted from them?"

And then the issue of the Qur'aan came up, and that was the issue that it is the speech of Allaah, which is not created. It began from Him and to Him it shall return. Some of them had a contention concerning 'from Him it began and to Him it shall return.' And they sought an explanation for that.

So I said: "As for this statement, then it has been narrated and confirmed from the Salaf, such as what has been recorded from ‘Amr Ibn Deenaar (d.126H). He said, 'I have met people for seventy years, and they all said, 'Allaah is the Creator, and everything else besides Him is created, except for the Qur'aan.' So it is the speech of Allaah, it is not created, from Him it began and to Him shall it return.'[79]

So the meaning of, 'from Him it began,' is that He spoke it, and He was the One who revealed it from Himself. It is not as the Jahmiyyah[80] say, that it was created in the wind or other than it, and that it began from other than Him.

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[79] Saheeh Related by ad-Daarimee in ar-Radd 'alal-Jahmiyyah (no. 344) and an-Naqd 'alal-Mareesee (p. 116), al-Bayhaqee in as-Sunan (10/205) and al-Asmaa' was-Sifaat (p. 245) and Ikhtisaasul-Qur'aan (no. 50) of Diyaa'ud-Deen al-Maqdisee.

[80] Jahmiyyah: They ascribe themselves to Jahm Ibn Safwaan as-Samarqandee. And he is the one who manifested negation of the Attributes, Ta'teel (denial) and other than that from the Abaateel (false understandings). Indeed, he took that from al-Ja'd Ibn Dirham, and he was the one who took that chain of understanding from a filthy Jew.

Indeed, Ja'd Ibn Dirham was killed by Khaalid al-Qasree in the year 124H, in Waasit. So Jahm succeeded him in Khuraasaan. So he manifested his statements there, and the people followed him upon that. After that, he abandoned the prayer for forty days because he doubted in his Lord. Indeed, Jahm was killed in Khuraasaan. He was killed by Salm Ibn Ahwaz al-Maazinee, during the end of the rule of Banee Umayyah. However, his statements had flourished amongst the people. So these statements did not cease to remain strong amongst the people and multiply, not to mention during the time of al-Ma'moon. And from the fabrications of Jahm and his followers are that Paradise and the Fire shall pass away, that Eemaan is Ma'rifah (knowledge) only, that Kufr is Jahl (ignorance) only, that no one performs an action in truth besides Allaah alone, that the actions of the people can only be attributed to them metaphorically, that the knowledge that Allaah possesses has newly come about and other than that from the Abaateel (false views) whose misguidance and heresy is not hidden. And along with his misguidance that we have mentioned, Jahm used to carry a weapon and fight the ruler. Indeed, how beautiful is the statement of the poet,

'I am amazed at a Shaytaan who calls the people openly; to the Fire. And his name as been derived from 'Jahannam.'

And as for, 'and to Him shall it return,' then it means that the Qur'aan will be hidden with Allaah during the end of time, it will be absent from the written copies and the chests. So there will not remain a single word from it in the chests, and there will not remain a word from it in the written copies. And the majority of those present agreed to this.

So I said: "Likewise, the Prophet (صلى الله عليه وسلم) said, 'The servants do not draw closer to Allaah with anything like that which has come from Him,'[81] meaning the Qur'aan.

And Khabbaab Ibnul-Aratt said, "O Hantaah! Draw close to Allaah with whatever you are able. So Allaah is not drawn closer to with anything more beloved to Him than that which came from Him,"[82]

And I said: "Indeed, Allaah spoke with it in reality (Haqeeqatan). And this Qur'aan that Allaah revealed upon Muhammad (صلى الله عليه وسلم) is the real (Haqeeqah) speech of Allaah. It is not the speech of anyone other than Him, and it is not permissible to say unrestrictedly that it is a mentioning from the speech of Allaah, nor an expression of His speech. Rather, when the people recite the Qur'aan, or write it within the books, then that is not excluded from being the speech of Allaah. So the speech is only connected in reality to the one who stated it in conveyance and meaning.

So some of them became agitated by the affirmation of it being the speech of Allaah in reality after he concurred that Allaah spoke it in reality. Then, he concurred that since it had been clarified to him that it was correct to negate the metaphorical, then it was not correct to negate this. And he mentioned the statements of the early Scholars that were narrated from them and the poetry of the poets, which were all connected to them. These were their statements in

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Refer to Sharhul-'Aqeedatit-Tahaawiyyah (p. 522-524), alMilal wan-Nihal (1/86-88) of ash-Shahrastaanee and al-Farq baynal-Firaq (p. 128) of al-Baghdaadee.

[81] **Da'eef:** Related by at-Tirmidhee (no. 2911), Ahmad (5/268), Ibn Nasr in Qiyaamul-Layl (p. 41-42, 122), al-Bukhaaree in Khalq Afaalul-'Ibaad (no. 509), al-Bayhaqee in al-Asmaa.' was-Sifaat (p. 305) and al-Khateeb in Taareekh Baghdaad (7/88, 12/220). It was declared Da'eef by al-Albaanee in Silslatud-Da'eefah (no. 1958).

[82] **Saheeh:** Related by al-Aajurree in ash-Sharee'ah (p. 77) and al-Bayhaqee in alAsmaa' was-Sifaat (p. 310-311), by way of Mansoor Ibnul-Mu'tamir, from Hilaal Ibn Sayyaaf, from Farwah Ibn Nawfal. It was authenticated by al-Bayhaqee.

reality. So when he mentioned therein that the speech is only connected in reality to the one who originally said it, not to those who said it in conveyance afterwards, they held this speech as being good and glorified it.

And I mentioned what the Salaf of the Ummah had agreed upon from Allaah the Glorified being above the Throne, with a true meaning upon its real sense ('Alaa haqeeqatihi). There was no need for Tahreef, except to protect against false suspicions. And the meaning of,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"**And He is with you wherever you are,**" [Sooratul-Hadeed, 57:4]

is not that He is mixed in with His creation. Since, this is not obligated in the Arabic language. And it is in opposition to what the Salaf of the Ummah were agreed upon, and it opposes what Allaah has made the creation naturally inclined to. Rather, the moon is a sign from the signs of Allaah, it is from the smallest of His creations. So it is complacent in the sky, yet it is with the traveller wherever he may be.[83]

So when I mentioned that all of the Names of Allaah, which the creation were named with, such as the term, 'al-Wujood' (Existence), which is a statement of reality upon al-Waajib[84] and al-Mumkin,[85] two elders disputed, "Is it a statement of Ishtiraak (sharing similar qualities) or Tawaatu' (the very same in all senses)?"

So one of them said, "It is Mutawaatu' (the very same in all senses)." And another said, "It is Mushtarik (sharing similar qualities), in order to avoid Tarkeeb (composition)."

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[83] Shaykhul-Islaam Ibn Taymiyyah (d.728H) said, "They (Ahlus-Sunnah) do not make resemblance between His Attributes and the attributes of the creation, because for Allaah the Glorified, there is no comparison, nor equal, nor partner, and there is no analogy for Him with His creation." Refer to Sharhul-'Aqeedatil-Waasitiyyah (1/127) of Ibnul-'Uthaymeen. And Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.H21H) commented, "Ahlus-Sunnah are free from resembling Allaah, the Mighty and Majestic, to His creation, both in respect of His Dhaat and His Attributes... Ahlus-Sunnah wal-Jamaa'ah affirm the Attributes for Allaah, the Mighty and Majestic, without resemblance." And he added, "Our belief is that there is nothing which resembles Allaah." Refer to Sharhul-'Aqeedatil-Waasitiyyah (1/102, 108).

[84] Meaning: Allaah, the One whose existence is obligatory.

[85] Meaning: the creation, whose existence is merely possible, as they were created by Allaah.

And this one said: "Indeed, Fakhrud-Deen mentioned that this dispute is built upon the question, 'Is His Existence the source of His Essence (Maahiyah), or not?' So whoever says, 'Indeed, the existence of everything is the source of its essence,' then this is a statement of Ishtiraak (sharing similar qualities). And whosoever says, 'His Existence is an extension of His Essence,' then this is a statement of Tawaatu'(the very same in all senses)."

So he held the first view to be stronger than the second, which was that the existence is an extension of the essence, in order to aid the position that this is a statement of Tawaatu'. So the second one said, "The Madhhab of al-Ash'aree and Ahlus-Sunnah is that His Existence is the source of His Essence." So the first one objected to that.

So I said: "As for the theologians of Ahlus-Sunnah, then according to them, the existence of everything is the source of its essence. As for the other statement, then it is a statement of the Mu'tazilah: that the existence of everything is an extension of its essence. So each of these positions is correct from an angle. So the correct view is that these names are stated with Tawaatu', as I have already affirmed in other than this place. As for this issue being built upon the existence of something being the source of its essence, or other than that, then this is from the errors that have been connected to Ibnul-Khateeb. So if we were to say that the existence of something is the source of its essence, then it is not obligatory for the name to be stated for it and for something else similar to it with an Ishtiraak in wording only, as occurs in all collective nouns. So the name of the shape is a statement about this shape and that shape with Tawaatu'.

So the source of this shape is not the source of that shape. Therefore, the name demonstrates the extent of similarity between them, and it is universally absolute. However, it is not found to be absolute with the condition of non-restriction, except in the mind. And it does not become binding from that to negate the extent of similarity between the existent sources outside, since that would negate the names that are Mutawaati'ah (the very same). That is the case with the majority of existing names in the languages. These are collective nouns in the language. So it is a name that is connected to something and whatever else resembles it, whether it be a concrete noun, or a descriptive noun, whether it is an inanimate object or a derivative, and whether it is a type of logic or knowledge or none of that. Rather, in the language, the collective noun enters into categories, groups, types and the like. All of these names are Mutawaati'ah and the sources of their appellations are outwardly distinguished."

This was the last of what was connected to the Shaykh with regards to the debate, which was conducted in the presence of the ruler, the judges, the jurists and other than them.

Al-Haafidh adh-Dhahabee said, "Then there was agreement that this was a good Salafee creed."

Glossary

A'rafah: The mount A'rafah upon which those who make the major pilgrimage stand and supplicate to Allaah.

Aayaat: Verses of the Qur'aan.

Ahlus-Sunnah: The people who follow the Sunnah.

Ahlus-Sunnah wal-Jamaa'ah: The people who follow the Sunnah and stick to the Jamaa'ah or group of Muslims, united upon the Sunnah.

'alaa: An Arabic preposition meaning "upon," "on," or "over."

al-A'zeez: One of the names of Allaah meaning: the Mighty.

al-Ilaah: Meaning: "The God."

Ansaar: The Companions of the Prophet (صلى الله عليه وسلم) who lived in Madeenah and supported him and those who emigrated to Madeenah with him from Makkah.

'Aqeedah: The creed and beliefs of a person.

'Arsh: Throne, usually referring to the Throne of Allaah.

Asha'riyyah: A misguided sect that denies the attributes of Allaah. They follow the teachings of Abul-Hasan al-Asha'ree before he repented and returned to the Sunnah, eventually dying upon the creed of the Salaf. See the author's explanation of their beliefs in chapter 18, Part 1.

as-Samaa': The heavens.

adh-Dhaat: The "Self," usually referring to the Allaah's Self.

'Azza wa Jall: Honorable and glorified.

Baatiniyyah: A misguided sect that claims there are internal, hidden aspects to things. They claim to, alone, have knowledge beyond the outward manifestations, perceiving these internal hidden matters.

Da'wah: A call or propagation to something.

Duhaa: Forenoon, usually referring to the optional prayer specific to this time.

Dunyaa: The current, passing life of this world. 'Bed: One of the two major celebrations in Islaam.

Eemaan: Faith consisting of beliefs, statements, and actions; specifically to hold the correct belief in believe in Allaah, His Angels, His Books, His Messengers, and the Last Day when all people shall be accountable before Allaah, and to believe in Allaah's pre-decree of everything, the good and bad of it.

Fee: An Arabic preposition meaning "in," or "regarding." It can also mean "on" or "over" as the author has explained and proven in chapter 9.

Fiqh: The Islaamic science of jurisprudence, or the deduction of rulings and legislations from the sources of Islaam.

Fitrah: The natural disposition upon which all people are created -the ease of understanding of Tawheed, and the unnaturalness of associating partners with Allaah.

Ghuthaa: Literally meaning: scum or filth that a flood carries. This is one of the many derogatory names with which the misguided sects refer to the people of the Sunnah.

Hadeeth: A statement of the Prophet (صلى الله عليه و سلم). Hajj: The major pilgrimage to Makkah.

Hashwiyyah: Literally meaning: useless, possessing no good at all. This is one of the many derogatory names with which the misguided sects refer to the people of the Sunnah.

Hijrah: The migration of the Prophet (صلى الله عليه و سلم) from Madeenah to Makkah. When associated with a date, it refers to the number of years after this

migration. It could also refer to a migration of any Muslim from one place to another, seeking the pleasure of Allaah.

'Ilm al-Kalaam: The knowledge of philosophical or seemingly intellectual speech.

Iblees: The proper name of Satan, the one personally and directly outcast by Allaah from the honorable position which he once had.

Idhaafiyyah Attributes: See the author's explanation in chapter 19: The Emergence of Ta'teel and Its Origins

Ilaa: An Arabic preposition meaning "to."

Ilhaad: Deviation from the correct beliefs or actions, usually referring to deviance regarding Allaah's names and attributes.

Imaam: A Leader or scholar.

Injeel: The revealed book given to the Prophet 'Eesaa, the son of Maryam.

Ismaa'eelee: A misguided sect, stemming from the Raafidees, or extreme Shee'ahs. Aga Khan is their supreme leader and, in their view, has characteristics and attributes similar to those of Allaah.

Istawaa: The Arabic verb meaning to "rise over or above." Isteelaa: The Arabic noun meaning to "conquer."

Istithnaa: Making an exception. Istithnaa regarding Eemaan means to say, I am a believer (have Eemaan) while adding the phrase, "inshaa Allaah" (if Allaah wills.)

Istiwaa: The Arabic noun meaning to "rise over or above." Ithbaat: Affirmation.
Ittihaadiyyah: A misguided sect. See the author's explanation of their belief in chapter 18, Part One.

Jahl: Ignorance.

Jahmee: (Sing.) A follower of Safwan ibn Jahm, a major propagator of deviated and misinterpreted beliefs regarding Allaah's Names and Attributes.

Jahmiyyah: A misguided sect following Safwan ibn Jahm, a major propagator of deviated and misinterpreted beliefs regarding Allaari's Names and Attributes.

Jibreel: The angel responsible for bringing the revelation of Allaah down to the Prophets and Messengers.

Ka'bah: The sacred, black structure in the middle of the grand mosque in Makkah.

Kahf: Cave

Kalaabiyyah: A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

Karaamiyyah: A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

Khalaf: The modern people who came after the time of the Salaf, usually referring to anyone in opposition to the way of the Salaf.

Khaleel: A close friend.

Khawaarj: The very first misguided sect to split away from the main body of the Muslims. They believe one becomes a disbeliever by committing major sins, among other false ideologies.

Kufr: Disbelief.

Kursee: Literally: "chair" or "footstool" usually referring to the footstool of Allaah, as Ibn 'Abbaas said, "The Kursee is the place of the Two Feet (of Allaah)..." See chapterl0, Part 2.

Ma': An Arabic preposition meaning "with."

Ma'iyyah: A concept of "withness," usually referring to the concept of Allaah being with His creation.

Majoos: Fire-worshipper.

Marfoo': A status of Hadeeth sometimes referring to a statement of a Companion, yet being raised up to having the same ruling of a statement from the Prophet (صلى الله عليه و سلم)

Masjid: Mosque.

Mu'tazilah: A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

Mua'ttilah: A misguided sect that makes Ta'teel.

Mua'ttil: (Sing.) A person who makes Ta'teel.

Muhaajiroon: Those Companions of the Prophet («H) who migrated from Makkah to Madeenah.

Mujbarah: A derogatory term used by those who do not believe in the Qadr of Allaah. They refer to the people of the Sunnah with this name falsely assuming that the required belief in the Qadr means believing people are forced to do actions by Allaah with no choice of their own.

Mumaththil: (Sing.) A person who makes Tamtheel.

Murjiah: A misguided sect. They falsely claim that actions are not included in the definition of Eemaan and that sins do not affect a person's faith.

Mushabbihah: A misguided sect that makes Tashbeeh.

Mushrikoon: The people who make Shirk.

Nafee: Negation.

Namaariq: (Pl.) Pillows.

Nawaabit: Literally meaning: weeds that grow with no benefit in them. This is one of the many derogatory names with which the misguided sects refer to the people of the Sunnah.

Nawaasib: Literally meaning: enemies. This is one of the many derogatory names with which the Shee'ahs refer to the people of the Sunnah, claiming they

are the enemies of the Prophet's (صلى الله عليه و سلم) relatives by showing loyalty to, and speaking good of Aboo Bakr and Umar.

Qadr: The predestination or pre-decree of Allaah.

Qiblah: The direction in which every Muslim faces in prayer, towards the Ka'bah in Makkah.

Qur: Another word for menstruation.

Qur'aan: The last, revealed book of Allaah, revealed by Jibreel to His Prophet, Muhammad (صلى الله عليه و سلم). It is the actual, uncreated speech of Allaah.

Raafidhee: The extremists of the misguided sect, the Shee'ahs, who degrade the Companions of the Prophet (صلى الله عليه و سلم), considering them to be traitors to the Prophet and Islaam, among many other false beliefs.

Rabee' al-Awwal: The third month of the Islaamic calendar.

RadhiAllaahu anhum: "May Allaah be pleased with them."

RadhiAllaahu anhumaa: "May Allaah be pleased with both of them." When mentioned after a Companion's name, it refers to him and his father.

Rahimahullaah: "May Allaah have mercy on him."

Ruboobiyyah: One of the third categories of Tawheed, referring to Allaah's lordship, that He is the sole creator, owner, provider, etc.

Saalimiyyah: A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

Salaf: The righteous predecessors - those who followed the Prophet, his Companions in religion.

Salbiyyah Attributes: See the author's explanation in chapter 19: The Emergence of Ta'teel and Its Origins

SallAllaahu alayhi wa Sallam: "May Allaah send peace and prayers upon him." It could also indicate Allaah praising him (the Prophet (صلى الله عليه و سلم)) among the angels.

Shakkaak: Literally: "Doubters," a derogatory name by which the Murjiah refer to the people of the Sunnah.

Sharee'ah: The legislation, or complete system of the religious rulings of Islaam.

Shaykh: A term often used to refer to a scholar of Islaam.

Shaytaan: A devil from men or Jinn, another, unseen, creation of Allaah.

Shee'ah: A famous misguided sect misguided sect who degrade the Companions of the Prophet (صلى الله عليه و سلم), considering them to be traitors to the Prophet and Islaam, among many other false beliefs.

Shirk: Associating partners with Allaah in anything that is exclusive to only Him, such as worship.

Sifaat: Attributes or characteristics, usually referring to the Attributes of Allaah.

Subhaanahu wa Ta'aalaa: "Glorified and high is He above all imperfections."

Sunnah: The statements, beliefs, actions, approvals, or descriptions of the Prophet (صلى الله عليه و سلم).

Ta'teel: Denying the Names and Attributes of Allaah, or denying some of them. See the author's explanation in chapter 3.

Taaghoot: False judges, or those who are pleased with the people worshipping them or following them rather than the legislation of Allaah.

Tafseer: Explanation, usually referring to the explanation of Aayaat of the Qur'aan.

Tahreef: Changing a text in wording or meaning. See the author's explanation in chapter 3.

Tajheel: Declaring or believing that others are ignorant.

Tajseem: The affirmation or notion that Allaah has a body.

Takhyeel: The belief that religious concepts are only imaginary, with no real truth to them.

Takyeef: The belief of notion of "how" Allaah's Attributes are.

Tamtheel: The belief or notion that something is equal to something else, usually referring to the idea that something is equal to Allaah.

Tashbeeh: The belief or notion that something is similar to something else, usually referring to the idea that something is equal to Allaah.

Tawheed: Pure monotheism, or the belief that Allaah is One and alone in Worship, Lordship, and completely unique in His Names and Attributes.

Tawraah: The revealed book given to the Prophet Moosaaa.

Thu-al-Qi'dah: The eleventh month of the Islaamic calendar.

'Uluww: The concept of Allaah being high above his creation.

Ummah: The Islaamic nation.

Wahdatul-Wujood: Pantheism, the belief that God is in everything and everything is God.

Zakaah: The obligated charity imposed by Islaam upon the wealth of the rich.